

Light of Truth

VOL. XXIII.

AUGUST 20, 1898.

NO. 8.



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An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.

SPIRITUAL ESSAYS

THE HARMONY OF OUR TWO
WORLDS.

(By Prof. J. R. Buchanan.)

No. Two.

In my first essay it was shown that in the scientific exploration of the spirit world by psychometry and the revelation of that world by itself, the embodied and the disembodied souls unite in teaching the same truths. They teach the laws of social justice, friendship, co-operation and love. My views on this subject have been so ably sustained by Prof. Loveland that I have taken pleasure in calling attention to his writings, but I suppose it was my careless penmanship in the first essay that caused his name to be misprinted Lockwood.

As I have followed the methods of inductive science as carefully as Prof. Crookes, England's leading scientist, it is proper that I should narrate the scientific method followed, that all may have confidence in its final results, which overthrow all that is called orthodoxy today, and the present schemes that rule in government, to introduce the coming era of justice and freedom. It may come through the devastation of civil war, as many dread, but if the people could be enlightened as to social justice and escape from the government of office hunters, Wall street and deluded priests, or listen to the voices of our forefathers in heaven, who are so often calling in vain, the revolution might come as peacefully as the rising sun. In this matter the spiritual press should lead. They are calling continually calling, and if an enlightened nation would listen to the voice of Lincoln and other patriot guardians of our country, we might be guided safely through the coming storms which they all foresee.

In my first experiments in 1841 I found that the anterior and interior surfaces of the brain give the power of recognizing and describing character, far exceeding all that phrenology could discover, and as capable of revealing all by holding a piece of manuscript as by examining its author.

Had this new science been generally cultivated, it would have revolutionized every government by the selection of able and honest men, and our country today would be in the enjoyment of general prosperity under the just laws of honest men. This would have redeemed any republic from misrule. Pope says:

"For forms of government let fools
contend;
That which is best administered is
best."

But ours is one of the worst, because it embodies more corruption and has already reduced a larger portion of our people to the condition of tenants than appear in any other country!

But what could the discoverer do to spread the adoption of psychometry by the people who had been educated to believe such things impossible—he could only teach and prove it in the college and publish it in the journal of Man and Manual of Psychometry, everywhere meeting the assertion

500 years ago that it was an impossibility.

But psychometry belongs to all the affairs of human life and to all classes. It gives the power of diagnosis, and many a poor woman or day laborer, when indicated, has been able to correct the diagnosis of the most learned physicians. And those physicians who are not under college rule have taken it up and pronounced on every patient who writes to them, and psychometers who are not physicians do the same, and if a college were established receiving some as students who are not good psychometers, its graduates would take the lead and put an end to the blunders of the medical profession. Many of our magnetic healers are at present proving this power—not only correcting the false diagnosis of those who practice by rule, but curing promptly according to their diagnosis. But the people are still ruled largely by the superstition that a medical college must save their bodies and a church of orthodoxy must save their souls.

Every healer, every clairvoyant, every psychometer belongs to the army of progress, to lead humanity across the Red Sea to the promised land of liberty.

There is another application of psychometry as beneficent as its application to politics and to the healing art—therapeutics. It is the dispensation of justice. A few eloquent reformers might bring this into fashion.

We need not expect until one or two generations pass to introduce this by law, and we should not wait for that.

It is notorious that the law is a most expensive and uncertain way of getting justice. No one advises more earnestly against getting into litigation than that able lawyer and sterling patriot, Abraham Lincoln. Many submit to wrong rather than go to law, which is so uncertain and dangerous, in which the capitalist and the corporation have a tremendous advantage, even if they do not follow high examples and "buy a judge." The law is a long club with which the cunning capitalist knocks down his opponent or hammers the life out of him; the poor man may get a judgment for a hundred dollars in return for some outrage, but the case is prolonged by appeals, and instead of getting any redress he is brought in debt.

With all its wealth the government suffers often in courts of law by treachery, and it is beginning to be believed that judges are the most dangerous portion of our government, as Jefferson thought long ago.

There never was a court so well conducted as to be able in months or years by lawmaking, to get as near to absolute justice as a good psychometer, clairvoyant or medium, for exalted spirits could in a single hour, with vastly less expense than even the calling of witnesses, to say nothing of the enormous fees of lawyers, who think nothing of taking a hundred thousand dollars for services not exceeding two or three days of steady work, and the salaries of judges and minor officers, whose good salaries are enough to keep a whole county, as I have seen it, in a roaring contest for that form of public plunder.

The exact and delicate justice of a

popular tribunal is something that no court has ever been able to equal—the court has the power to give it—and when the court goes in search of truth with a blind brute over its eyes—how made to exclude important testimony—the search is often a failure.

How many gigantic frauds have gone unpunished—how many murderers have escaped, so that people in self-defense resort to lynch law, knowing that a majority of criminals escape justice.

Let the whole system be abolished as a den of iniquity and a carnival of plunder, in which conscience wears out. A lawyer who would investigate the matter and pursue the horrors and corruptions of law could make a book as pathetic as those which portrayed the horrors of slavery 50 years ago. We have had some noted examples in California.

But the people could abolish the whole system of civil law by the force of public opinion without the aid of legislation. Let it be known that the court of psychic judgment is the only place where absolute justice can be had, as a court of arbitration, and all honest men would seek it for real and cheap justice, while rogues would shun it, and thus show they were not seeking justice.

Let a psychic society be formed and by careful experiment ascertain that some one or more than one can look into the mysteries of life and reveal the truth—can describe the absent so they can be recognized—can tell what they were doing at a certain time and place—can tell what were their objects in certain transactions, and can do all this without even seeing the parties. Then such an individual or such a group should be worthy of all confidence. Such things can be done, for they are continually being done, and men are told of their most secret actions and thoughts, and thoroughly honest men would seek such a tribunal.

Again, when there is a murder or a robbery the same power can be used, for the guilty parties have often been described by clairvoyants, the stolen goods recovered and the dead bodies even at the bottom of a river found. In the time of Louis XIV a peasant became so famous for such powers that he was brought before the king. He could go where a murder had been committed, get a full knowledge of the crime and the parties and then follow the path of the guilty from house to house and city to city till they were found and arrested. This was attested by mayors, judges, physicians, priests and others, so as to be beyond all doubt.

The power of the bloodhound is very limited in comparison with that of man's psychic faculties or those of the disembodied soul. But it would be folly to undertake such things hastily, or without thorough and repeated tests of the psychics. There are some who are attended by spirits of great acuteness and power of exploration and discovery, whom we can trust better than those in the form, as they are independent of temptations. I need not detail the numerous examples of these powers, for they are familiar wherever there are good mediums and clairvoyants, and are already recorded.

The German author Zchokke was such a psychometer as I have described. At a public table his powers were derided by a young man, and Zchokke retorted by looking at him, tracing the whole course of his life, and telling when he stole from the strong box of his employer, overwhelming him with shame.

Swedenborg, the famous author, was another of those who could see events hundreds of miles away and describe

the progress of a fire, or could tell of important papers that were lost.

Much of our wonder in darkness and darkness from regarding the aid of their guardian friends. There is nothing in heaven or on earth that the soul may not reach. The author of *The Magnetic Cure* states that a young man from Vermont went west about 1,200 miles with \$1,000 to pay for a farm he had bought. His brother was alarmed at not hearing from him in the first month, and contacted a good Methodist lady, not a Spiritualist, but liable to entrancement. She described his journey after leaving the care and his murder at a place in the forest, where she said a lock of his hair was found, where his corpse had lain. The brother went with FOUR, FOUR, FOUR, FOUR, FOUR and found the lock of hair. He recognized the murderer by the clearest description. He had them arrested, both were convicted and sent to the penitentiary for life.

Spiritualism would place mankind under the protection of the spirit world and their own enlightenment in all the affairs of life. But the most important of all its services remains yet to be stated.

J. R. BUCHANAN, M. D.

BISMARCK THE GREAT.

Bismarck is entitled to rank with Frederick the Great and with Napoleon Bonaparte. He was the incarnation of German will and force. He was in the political arena, the greatest German of his age, its most powerful and dominant personality.

In his early public life Bismarck was the contemporary of Metternich and of Cavour. His name appeared with the names of Gortchakoff, the great Russian diplomat, Thiers, the French statesman; Disraeli, England's greatest imperialist prime minister, and Gladstone, the incarnation of English culture and conscience. When these men were all dead Bismarck remained, the last survivor of the most remarkable group of a period remarkably productive of great political characters. In some respects he was the greatest of them all.

Bismarck's was the master mind that planned and accomplished the unification of the German states and the crystallization of German national sentiment.

It was Bismarck's statesmanship and resolute will and iron hand which brought the German people together under an imperialistic policy and an imperialistic absolutism. He believed in imperialism to the fullest extent. He believed that the principle of empire was the highest and best form of human government. His devotion to the German empire and to the imperial house at the head of the empire was with him a religious duty and it was the delight of his public life.

The people were to fill the armies, to cultivate the soil, to run the mills and factories, and a limited franchise they might have as the gift of their sovereign to be exercised in the interest of the empire. The army was the strong arm of the empire and every man capable of military service must be a soldier. The army was the most important instrument of the government.

Bismarck regarded the great landholders as the tenants of the monarch, owing him duty, and also the class in the empire next to royalty. In return the products of the land should be protected from foreign competition. The empire must be guarded against systems which lead to revolution; the fiefs of the monarch, the baronial estates, being a part of the imperial domain should be protected

from the rivalry of competing interests.

He clung more strongly than ever to his ideas of absolutism when the establishment of the empire was completed. He was the relentless foe of the growing democratic spirit. He believed in the divine right of rulers, in the submission of the masses. The whole nation should be merged in the monarchy. The repressive laws of the empire which the young emperor is now enforcing are a heritage from Bismarck. He regarded the socialistic party as an enemy of the empire. Yet to prevent its ascendancy he appropriated a part of its platform, nationalizing the railroads, introducing a telegraph system and securing law for the compulsory insurance of workmen against old age, accident and disability.

Bismarck's fame will rest upon his work in creating the German empire which had been the dream of German idealists from the defeat of Napoleon at Waterloo. He did not invent German unity, but it was his genius and iron will which made its accomplishment possible.

Bismarck has been called the Richelieu of Germany. Richelieu united the warring factions of France and established French supremacy. Bismarck brought together in confederation the jealous states of Germany in loyal submission to the imperial crown at Berlin. Napoleon boasted that he had changed the face of Europe, but his lines were soon erased. Bismarck did more permanent work. He found the house of Hohenzollern weak and he left it strong. He found Prussia weak and left it the strongest power on the continent. He united states that were weak into a mighty empire; he formed alliances against attack; he established colonies, built a navy, dotted the oceans with German ships, and extended German influences all over the world.

He had many personal shortcomings. He was not free from bigotry and revenge, but he had great capacity for affection and tenderness. He wept as he placed a rose on the tomb of the old emperor, whom he so faithfully served. His last words were to his daughter as she wiped from his brow the sweat of death: "Ich danke dir, mein kind." ("I thank you, my child.")

Not a man of words was Bismarck. He was a man of action. To him the mere rhetorician was contemptible. From the day that he said in the Prussian diet: "Not by speeches and majority votes can the great questions of the day be settled—this was the error of '48 and '49—but by iron and blood." He was called "the man of iron and blood." To the Prussian diet he said in 1863, when the Schleswig-Holstein question arose: "If we find it necessary to go to war we shall do so, with your approval or without."

The climax of the drama of his public life was reached when, after the defeat of France, William was crowned emperor of the German empire amid the acclaim of the princes and peoples of reconstituted Germany. That was the proudest moment of Bismarck's life.

Since Frederick the Great lived no Prussian of such remarkable personality has appeared, and after Napoleon the Great, the iron chancellor, Otto Eduard von Bismarck is the most powerful and masterful personality, and the most striking figure that has appeared in the political field of Europe in the Nineteenth century.

Bismarck was a man of Titanic build, of powerful physique and of rugged strength of mind and body. He was a strong hater, a fighter, a man in whom the animal was untamed and strong.

He was dismissed from public ser-

vice by William in 1890, but the great chancellor's work had been finished some years before that time. That work was the transformation of the German states from a league into a nation, and putting the destinies of the empire into the hands of the Hohenzollern house.

Not from the republican standpoint not from an ethical or a spiritual standpoint, but from the standpoint of German imperialism Bismarck should be regarded as the greatest man of his country and of his generation.

B. F. UNDERWOOD.

NEW DEPARTURE DEMANDED.

(By Prof. J. S. Loveland.)

Nothing can be more obvious, even to the mere looker-on, than that the Spiritualist movement is in the throes of a great crisis. The crusade against frauds, the heated discussion over the woeful financial failure of the jubilee, the expressed dissatisfaction with the work of the National Association and the slim attendance at Spiritualist meetings, the multiplication of jealous and opposing cliques in all our large cities and the confessed defection of thousands, who are continually going into Theosophical, mental science and church organizations, are lamentable evidences that there is some wrong, or defect, in our method which needs correction. And the general trend of our newspaper communications is in the line of direct or indirect confession of the disagreeable fact. The reasons assigned for this condition and the means to correct it are quite divergent. The hasty conclusion reached by some that the widespread fraud and lack of efficient organization is the sole cause is a very defective one. That they are important elements in causing it can not be denied. But they are themselves effects of causes lying back of them which must be well considered.

But all these causes can be summed up in one word—ignorance. And ignorance not only has stood in the way of progress, as embodied in the creeds of churches—the social customs of the people of both church and state, but we ourselves have been staggering under the inherited burden of ignorance. No sudden lapse of knowledge from celestial spheres could at once irradiate our consciousness to the extent of making us wise beyond liability to mistake. And one of our grand mistakes has been in supposing such enlightenment a possibility. The old superstition that man can be so enlightened by some form of revelation or inspiration independent of toilsome work on his own part has clothed us as with a garment, and induced a paralysis of mental effort in the work of self-culture, which has landed us where we are today. This result was an inevitability, and for it no one is criminally responsible. The frauds, the fortune tellers, the hosts of pretended mediums are here because we have called them. We have ignorantly thought that all needful knowledge could and would be given to us by the risen souls who have gone before us. We have invoked them, and instead of a widespread utterance of harmonic wisdom, we are mouthing the gibberish of contentious inharmony.

It is said that mediums have made their work a money-getting one, and thus created a system of commercialism. This may be admitted; but, if no one had gone to them to find out ways of money-getting, by speculative and gambling methods, they would never have pursued that course. No business starts or continues without customers. Spiritualists, so-called, have created and supported the frauds.

And we still continue to do that shameful work. The prayer of Jesus for pardon, because they know not what they did, is applicable at the present time. But the sad consequences are all the same whether intelligence or ignorance is the basis.

But, if ignorance is the prime cause of what we complain, then the only perfect remedy is education. This is conceded, and much has been said and written in favor of special educational institutions being built and managed by Spiritualists. All those efforts have failed. Spiritualists have refused the needed funds for the purpose. It is well that such has been the result. The colleges and universities of the world have been for the aristocrats, the rich and the church. They were never intended for the common people. They are supported by endowments. In other words, by the accursed system of interest, which is the eating cancer preying upon the vitals of civilization. All schools should be supported by direct, instead of indirect taxation. Endowments, with all the false and nefarious pretense of benevolence, are like tariff taxes, only methods of imposing indirect taxation upon the people for the support of institutions for the benefit, in the main, of the well-to-do classes.

There must be a new departure for Spiritualists, and it must be along educational lines. And it must be, in part at least, independent of any present methods. It must have a different purpose, because Spiritualism has demonstrated the insufficiency of old doctrines and teachings to elevate and save the world. The Christian church has used two grand instruments for the subjugation and mental enslavement of mankind—Sunday and preaching. Take them away and Christianity would lose its control of humanity in a single generation. Men are controlled by suggestion. These two instruments are among the most potent suggestive influences conceivable. The Sabbath is hallowed time—God rested on it. It is the grand type of holiness—rest from sin—also heaven, the soul's eternal rest. This holy time, which breathes the very aroma of heaven, is the period for preaching, which is the proclamation of God's terms to man by his chosen "ambassadors," whom he has divinely called and authorized to proclaim his will and purpose. Is it any wonder that, with this awe-inspiring suggestiveness, men, as well as women, by uncounted millions, have been found kneeling at the feet of pampered priests, confessing sins and receiving pardon therefor?

The new departure is the educational, and I propose that the first step shall be the conversion of Sunday into a special time for educational work. We have been so long in the habit of preaching that I suppose we must have, for a time, one part of the day devoted to a lecture or preaching. But the rest for education.

I can only briefly indicate the methods in an article like this. In the first place, a topic of study should be selected, and some one appointed to open the subject with a lecture, pointing out the important features of the same and indicating the principal sources of information. This is to be followed by 10-minute essays, speeches or readings upon the topic, to conclude with questions and answers. The subject can be continued from Sunday to Sunday as long as desirable. During the week one evening should be devoted to music, song and recitations, with instruction in elocution.

These Sunday meetings must not be allowed to degenerate into mere disputatious debate, or the airing of opinions or beliefs. The speakers will be required to express what is known of the topic under discussion, the history

of its progress, and suggest methods for further discoveries.

The selection of topics a week in advance will furnish time and incentive to reading and thinking preparatory to speaking on the same. Where there are not public libraries it will lead to the formation of select ones for society use, and also to the opening of reading rooms for the benefit of the members. Wherever there are eight or ten persons the school can be started, and that once done, it will continue to grow in interest and increase in numbers, just in proportion to the zeal of the members. Different societies can affiliate together and mutually assist each other by correspondence. The Spiritualist press would co-operate and thinking men and women, through their columns, would furnish helps in the form of scientific and historical contributions.

Thousands upon thousands of Modern Spiritualists are on the same plane of development of the old-time Methodists who went to prayer meetings, class meetings and love feasts to have a good time, get happy, shout and sing, without a thought of educational culture. The Salvationists are ahead of us, for they work to place the people in position where they can earn their bread and assist others. This endless chase after preaching, which is mostly a vain-glorious eulogy of Spiritualism and a never satisfied demand for mere phenomenal show, is on a par with the ever growing thirst of the whiskyite, or the morbid craving of the opium or tobacco slave. It is a thirst unslaked, an appetite un-gorged.

Attention, comrades! Forward march along the lines of intellectual and ethical culture. Altruistic aspiration should be the impulsion in our work. We should head the great procession, for we claim to have the "light of the world." But if the light is obscured or refracted by our ignorance, how sad is our condition, how great the retribution for "hiding our light under a bushel" of needless ignorance.

J. S. LOVELAND.

POSTAGE STAMP MORALITY.

Enclosing postage stamp for reply was begun as a matter of convenience; then became one of courtesy; and finally narrowed itself down to a demand for an answer. One who enclosed a stamp, therefore, could look for a reply, whether warranted or not. But this was nipped by the respondent demanding a self-addressed envelope, already stamped for mailing. That seems to have been the climax, for since then no definite condition is required, each acts as he feels inclined, though strangers to a recipient must take their chances on a reply if the stamp is not enclosed. Thus, the safest plan is to enclose a stamp if the answer is of any value; for the time to reply is often worth a hundred-fold the value of the stamp to the recipient, and the writer should take this into consideration, if nothing else. And in many instances a dollar or two might be sent after receipt of the answer without invalidating the recipient's moral standing with nature; for unpaid advice is as much a debt as unpaid labor.

It is better to give a smile than a frown, even if etiquette forbids; for you can not tell what the latter may effect, while dignity can always be assumed to offset a mistaken impression on part of the recipient. Kindly feeling never injures the giver thereof. Angels guard the loving.

There may be "sermons in stones," but some extracts are very rocky.



LAKE SUNAPEE—BLODGETT'S LANDING.

SUNAPEE CAMP—A LETTER WITH A POINT.

O Heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.

—James Whitcomb Riley.

Here I am again on the shore of this mountain fountain, 1100 feet above the sea—dear, clear, health-giving Sunapee lake. The trees, rocks, wild flowers, birds, chattering gray squirrels, and old and new friends greet me with cheering welcomes. It is early morning; the sun has not yet risen; the cottagers are all asleep and the gentle, soothing murmur of the limpid water kissing the rock-bound shore comes floating up among the spruce's balsams and pines, mingling in sweet symphonies with bird notes. A lone bird has just perched on the limb of a spruce tree near my window. I do not understand its message, nor know the name of its species. No doubt it thinks me stupid. My friend, William Holden of that charming town, Leominster, Mass., could tell me its name and message as he is an ardent student of bird lore and the philosophy of Spiritualism. If he is not sleeping in his pretty cottage a few rods away, he is no doubt in the forest holding sweet communion with the feathered songsters.

The camp meeting opened July 27, Dr. W. A. Hale, the president, delivering a brief address, prefacing it with an invocation and reading Longfellow's poem, "Footsteps of Angels." He spoke of the great natural beauties of this mountain region and the scope and genius of Spiritualism.

On the 28th Mrs. Kate R. Stiles lectured. She has broad, sympathetic, cultivated views of life; a logical interpreter of Nature in its widest scope and grasps with calm, eloquent, yet firm words. She gave seven lectures here.

Aug. 4th, Hon. W. C. Sturoc, the charming bard of Sunapee and Scotch Freethinker, who has lived here forty years, was called to the stand and gave us eloquent and timely words of advanced thought.

Aug. 7th, Rev. Arthur Weatherly of Westerly, R. I., a Unitarian minister, addressed the assembly.

He is a young man, born in Canada and educated in Iowa, then taking a post-graduate course at Harvard. His address was among the best efforts of these progressive times.

He gave a magnificent illustration between being loyal to the money power and popular snobbery and being loyal to the progressive ideas of a few great minds of star-eyed reformers who were honest enough and brave

enough to stand alone for justice and freedom. He said that no authority of creeds ever made a truth, that religious sects had insisted too much on non-essentials, etc.

I know there are many narrow, yet honest Spiritualists, who think it important that only those advocating our philosophy be employed to lecture. They can only comprehend the platitudes about the phenomena, God, and "angels—loved ones." They seem to know nothing of the grandeur, nobility and tenderness of the spirits in the mortal body, but like many orthodox friends, are forever turning their attention to spirits out of the body and ready to swallow at one gulp all their words if labelled from the spirit world, no matter how ignorant or detrimental to human growth.

Do not misunderstand me. I know that Spiritualism is a magnificent fact, a science, as much as chemistry, and that I gain beautiful and instructive lessons from persons here on this earth—even in the slums of our cities and the miners' tobacco-scented cabins in the coal fields of my native state, Pennsylvania, as well as from the brilliant minds that throng our mountain and lake resorts at this season. I have had great consolation and instruction from my friends long in spirit life—I love them and their love is sweet, but I do not call them angels any more than I do the great and illustrious minds on earth, both men and women, whose hearts pulsate in rhythmic measure to every effort to bring happiness and growth to every living soul along the whole horizon of progressive thought. Mrs. Stiles said in her very instructive lectures here that Spiritualism embraced all reforms and that there was no need of bending the knee or bowing the head and making invocations and prayers. So say I. This cringing before immutable law is to me supreme nonsense, whether in a Spiritualist or an orthodox or a Unitarian.

JAY CHAAPEL.

I want truth anywhere, everywhere. I don't like earmarks.

When you ask for information, ask it with a view of being an attentive listener and a willingness to learn. Do not ask it for the purpose of tearing down your instructor or of ridiculing him. This is soon enough when he imposes his opinions on you unsolicited or against your protests. It is just as selfish and ungrateful to do the former as it is to deceive a friend.

TRACT NO. 1.

PSYCHIC PROBLEMS—By Lillian Whiting. A series of Spiritual essays on subjects compatible with the philosophy of life. Price 10 cents; 25, \$1.75; 50, \$2.50; 100, \$5.

CHURCH AND SECTARIAN SCHOOL PROPERTY.

Now that the burden of taxation has been greatly increased, the American people would do well to consider ways and means by which it can be placed upon the shoulders of those who are able to bear it. Nearly every sectarian school is heavily endowed, and enjoys a comfortable income. Many of the churches also have endowments, while others are supported by wealthy people, who are abundantly able to pay the tax upon their church should one be imposed. In view of these facts we venture to suggest that the Spiritualists of this nation at once appeal to their state and national associations to take steps to secure the enactment of laws that will levy a fair tax upon all church and sectarian school property in the United States.

Two billions of dollars are invested in property belonging to religious bodies. In some states the legislatures ventured to pass laws taxing parsonages, whereupon the good Christians set to work, built passages between their parsonages and churches, in order that the former might escape taxation, as they then were parts of the churches. This infamous ruse was successful, and secured the exemption from taxation of the property in question. Let us now set to work to secure the taxation of churches, parsonages, and schools when controlled by religious bodies. Only our state and national institutions, beside our common schools, should be exempted. Let us appeal for the removal of taxes

from all the necessities of life, and place the same where they belong, upon luxuries of all kinds. An income tax upon all salaries over one thousand dollars would not be out of place in the present emergency. — Banner of Light.

STRAY THOUGHTS.

True pride is love.

To see the horrors of selfishness we must develop love.

Independent is he who owes nothing—not even thanks.

When fear forbids, seek a child's guidance. Its wisdom is often that of a higher power.

A selfishness that makes man oblivious to his surroundings needs a calamity to root out.

Suggestion rules. It is the unwritten law in human affairs. Let it therefore be for good.

Shrewdness dominated by too much self-assurance fails of its mission because perverted by a false imagination.

Those who can not appreciate good servants are also drowsy enough to allow bad ones to overrun or deceive them.

Truth viciously applied is anarchism; error lovingly administered is creedism; but the two amended by reason constitutes Spiritualism.

A debt of sympathy is one of the most difficult to settle. Rich is he who owes nothing on this account, and powerful is he who can loan of the same.

With a little knowledge men think themselves wise. With much the reverse. This creates the silent man, who fears to speak on account of his ignorance.

When sensual or unhealthy people court our society we shun them, and can not be blamed. Our own health depends on it. When selfish people hang to us we may shun them as the former, for on it depends our happiness.

It will not help you any to treat Spiritualism or Spiritualists with contempt because they will not do as you say, or because they have done so and so. If they have done anything with good intentions it is more than you have done—you, who have received the truth and now turn your back on it. You say the frauds have driven you out? Shame to let a few pretenders drive you out? Why don't you come in and help us drive the frauds out?



RED, WHITE AND BLUE COTTAGE, LAKE SUNAPEE CAMP.

The World of Psychics and Liberal Thought

Fifty years ago knowledge was rapidly increasing. The sciences in most directions were making astounding advances. The telegraph was bringing the people of the world into instantaneous communication. Distance was annihilated, and travel was made speedy, easy and cheap. The printing press was doing its marvelous work, and in all civilized countries where individual rights are secured and respected the literature of the age and the thoughts of the wise were accessible to the humblest person. But there was then, there has been for thousands of years, and there is yet, a positive repugnance, a well-defined opposition on the part of millions of people to the putting forth of anything which tends to disturb their religious notions or convictions. They are satisfied, and even though they are assured that the claims of Spiritualism are founded in demonstrable facts, they do not want to know these facts; they had rather adhere to the teachings of orthodox Sunday schools received in their childhood, which are certainly in some respects repugnant to reason, than to know the truth which would eradicate from their minds the ridiculous errors which are yet persistently inculcated. Well-organized denominations, with salaried preachers to promulgate the doctrines and creeds of the churches on matters pertaining to heaven and hell, the eternal torture or happiness of souls scattered thickly over the land, to battle against us, to say nothing of the sneers of cowardly men who claim to be scientists, but refuse to investigate, is only a part of the opposition which has confronted us.—Judge Dailey, in his opening address, Lake Pleasant.

Talk happiness. The world is sad enough
Without your woes. No path is wholly
rough;
Look for the places that are smooth and
clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.
—Ella Wheeler Wilcox.

Women are to be admitted to the Cornell University Medical college on terms that ought to be entirely satisfactory. They must take the first two years of their course at Ithaca, whereas men may, if they prefer, take the same in New York. The last two years for both sexes must be taken in the latter place. At Ithaca, a special home is provided for women at Sage College.

George W. Cable has been visiting the haunts of Robert Burns, and at the poet's cottage in Alloway inscribed the following verse:

Of heavenly stature, but most humble
smile,
Gryed with our faults he stands,
Truth's white and love's red roses tender-
ing us,
Whose thorns are in his hands.

Seth Low, in the Atlantic Monthly: To sum up, I should say that the trend of the century has been to a great increase in knowledge which has been found to be, as of old, the knowledge of good and evil; that this knowledge has become more and more the property of all men rather than of a few; that, as a result, the very increase of opportunity has led to the magnifying of the problems with which humanity is obliged to deal; and that we find ourselves, at the end of the century, face to face with problems of world-wide importance and utmost difficulty, and with no means of coping with them other than the patient education of the masses of men.

Doctors are weighing the brains of murderers, and find them just as heavy as those of moralists and philosophers; but why do they study dead brains instead of living men? Then again, why do they not realize that the brain is not a single organ, but a plurality of organs, and that it depends whether the organs in the base or apex predominate, whether a man is naturally good or bad. A natural criminal will have a low top head, or at least the sensual or animal will predominate over the moral and the brain may be larger than that of the moralist; it makes all the difference what parts of the brain are the largest.—Human Nature.

A Prognostication—Florida Native—They say that thah rich gent fum the Nawth has got a half-grown alligatuh. Second Florida Native—Ya-as; and bimeby they'll say that a full-grown alligatuh has got that thah rich gent fum the Nawth.—Harper's Bazar.

The Truth Seeker, John R. H. Latchaw, A. M., D.D., editor and publisher, Defiance, O., is respectfully referred to The Truth Seeker, E. M. Macdonald, editor and manager, New York. There is no deadly parallel here except in name.

In the Bible frequent mention is made of palmistry and, though this method of insight into futurity has fallen into disuse before the prosaic work-a-day people of the world, the few who approach it with suspended judgment seldom decide that it is not in the fullest sense of the term a science as much now as when kings bowed to it and prophets saw no sacrilege in saying for God, "I will write Mine intentions upon thy palm."

A family named Eyster at Abeline, Kan., has been trying to cure a child of eczema by tying its hands and praying for it.

It is reported that Martin Thorn, recently executed in New York, had what the palmists call a murderous hand.

At the last meeting of the British association, Mr. George Iles read a suggestive paper, "Why Human Progress is by Leaps," says Science. He points out that the triumphs of man over nature in the discovery of its laws of action are not simple additions to his resources, but are multipliers of high potency, often extending over the whole field of his activity. This he illustrates by the manifold applications of electricity in our own day, and by the use of fire in prehistoric times. He draws the conclusion that man's advance will in the future be at a continually accelerated pace. It should be borne in mind, however, that true culture can not be measured by criteria drawn solely from the utilitarian arts. Civilization has been nicely defined by a French writer as a "state of mind," rather than a schedule of possessions; and this is singularly true.

OUR BATTLE CRY.

Not for revenge—albiet Spain
Destroyed the Maine—
Nor for her islands, near or far,
Wage we this war.
Nor sorely for poor Cuba's need
Do our sons bleed;
But to solve questions which were gray
Ere to the day
She opened her sad eyes! For we,
Who scarce yet see
Wisely to rule ourselves, are set
Where ways have met,
To lead the waiting nations on!
Not for our own
Land now are battleflags unfurled,
But for the world.

—From Harper's Weekly.

BUGLE PEALS—By Eliza A. Pittsinger,
50 cents.

INFAMOUS MEDICAL LAWS.

By J. Harvey More, M. D. Atlanta, Ga.,
Professor of Ophthalmology, Otol-
ogy and Laryngology in the
Georgia Eclectic Medical
College, Atlanta, Ga.

We copy the following article from the "American Medical Journal" of St. Louis, which we commend to the careful consideration of the reader. It is full of sound thought, advance reasoning and is in line with the progress of the nineteenth century:

I read with approval the scathing denunciation of the medical laws in some states by Dr. T. T. Davis of Marion, Kan., in the last issue of this journal. It is a shame and disgrace to modern civilization that any person should be tried and convicted as a criminal for the sole offense of saving human life. Is it not an outrage on human decency that it should be considered a crime to restore a dying babe to its fond mother's arms, or snatch a loving mother from the jaws of death and restore her to her helpless children? You say this can not be true; it can not be that a profession whose sole motive is the relief of suffering and whose mission is to stay the hand of death could do this. Yes; but we say it is true. With deepest humility we must admit this is true, and the worst of it all is these very infamous laws are originated by members of our noble profession. For whom is this class legislation enacted? They pose as public benefactors and proclaim loudly their purpose to protect the "dear public" from quackery, while the facts go to prove that these laws are enacted to protect one particular medical sect. Why do they need protection? Echo answers, why? In some states it is next to impossible for an eclectic or homeopath to secure a license to practice after they have graduated from regular chartered medical colleges of good standing.

One of these medical boards in Mississippi wrote a physician who applied for license that he could not give him a license because he is an eclectic. Where is the justice in this? If the people only knew the animus behind these infernal laws they would abolish every one of them. Who has the authority to say that but one set of medical bigots shall have a right to practice medicine? It is a fact that educated eclectics have the entire Allopathic armamentarium and a great deal more. That is why I allied myself with them. I graduated from some of the best regular or allopathic schools in America, but found in coming into contact with eclectics that they not only possessed a far more extensive therapeutics, but possessed more accurate knowledge of the use and indications of drugs. They know when to give a remedy. Instead of palliating with opiates or stimulating with some form of alcohol or depleting with calomel or the coal tar preparations, they treat the real pathological condition by administering the indicated remedy. Then why are they not as competent to practice medicine as any allopath? I do not wish to be understood to be against medical education; I am in favor of a high standard of medical requirements.

The eclectics of Georgia are on record as having had a bill passed through the state legislature making a three years' course compulsory in all the medical colleges of Georgia, where they had previously required only two. At the last meeting of the board of trustees of the Georgia College of Eclectic Medicine and Surgery we passed a resolution recommending a four years' course, while they only require three for graduation.

They hide behind the word "regular." That only graduates of "regu-

lar" colleges shall have certain privileges. That word "regular" has been construed to mean legally qualified physicians of all schools. When an allopath points to a graduate of an eclectic or homeopathic college in good standing, and says "he is not regular," he is a liar and a slanderer.

I think there should be a medical board in each state composed of all the schools, who shall examine the diploma or credentials of every person wishing to practice medicine in said state. No person should be allowed to unfurl the sign of "Doctor" to the breeze without proper medical qualifications; but no sect should be allowed to exclude any other. There is good in them all, and the people should have the benefit of all the good there is in them all. By excluding the new schools and systems we preclude the possibility of all progress. I will say further that if any person can cure any case after the learned profession has failed, I say let him or her do it.

The medical profession is presumably instituted for the benefit of humanity, and not for the purpose of extorting tribute from the people. Many of the most important discoveries have been made and are still being made by persons outside of the profession. Mental suggestion was made known by non-medical men. Now the profession is trying to exclude them from the use of it and secure a patent on it themselves. Progress can only come through a broad liberality of thought and action, and no one should be prohibited from doing good.

LOCOMOTOR ATAXIA CURED BY HYPNOTISM.

Locomotor ataxia is considered incurable by the medical profession. Much has been done in some cases by hygienic treatment to mitigate its pains and prolong life and usefulness, but in the end death comes as sure as the rising sun, says the Journal of Hygiene. Dr. Herbert A. Parkyn of Chicago, however, reports one cure by hypnotism. The patient had suffered three years, and been in the hands of well-known experts in New York and Chicago. From the first treatment, says Dr. P., the patient improved. On the third day the bowels moved naturally, he slept well, digestion and assimilation became perfect. He gained 13 pounds during the first two months. The use of cocaine to relieve pain became unnecessary. In three weeks the patient could run up and down stairs without trouble, co-ordination improved, the knee-jerk, absent for three years, returned, and in three months the patient was well, and in five months able to return to business in splendid health. Not a drop of medicine was used. The treatment consisted in reasoning to the patient and in suggestion that nutrition would improve, the defective nerve centers develop to replace the destroyed parts of the spinal cord. Should this cure be proved genuine, it is a great triumph for this new hygienic remedy.

The cruel war is over. The Maine has been avenged. It proved an expensive experiment to Spain. She will not try it again. Nor will any other nation. Twenty-four to one is more than the best can stand. It was a complete victory. Next!

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For programs address Mary A. Hatch, secretary, South Windham, Conn.

OCCASIONAL THOUGHTS.

By Sara A. Underwood.

It is related of George Elliot that conversing with a friend some sudden motion nearly upset a valued vase near them and her hand went out unconsciously to catch it ere it fell; on which she observed: "I hope that the time will come when we shall instinctively hold up the man or woman who begins to fall as naturally and unconsciously as we arrest a falling piece of furniture or an ornament." Thinking of this I began to perceive how all our physical movements and relations may come to be symbolical of growth in the evolution of our spiritual nature. As when we possess some choice piece of China, a fine bit of painting, a flawless diamond, etc., we are ever on the alert to save from theft, dirt or defacement such treasures. So will we recognize the true worth of noble spirits and endeavor to keep and treasure them, when spiritual discernment is as clear in our souls as recognition of physical values



DR. G. C. B. EWELL.

now are. And it needs only helpful exercise of the spiritual vision which already exists as a germ in the human mind to become experts in the recognition of spiritual values. In Louis Stevenson's description of the "Master of Balantrae" he makes McKellar, the story-teller show this spiritual recognition on being forced for policy's sake to endure the society of that charming mannered yet thoroughly devilish man when he says "This outer sensibility and inner toughness set me against him; it seemed of a piece with that imprudent grossness which I know to underlie the veneer of his fine manners and sometimes my gorge rose against him as though he were deformed—and sometimes I would draw away as from something partly spectral. I began to feel something shiver within me on his drawing near." As if the clean spirit recognized beneath the fine clothing of flesh the evil spirit dwelling in the other man.

He would be a poor captain of a ship who as soon as the storm came on, the waves to roar and lash, the wind to bite and howl, the ship to be in danger of wreck—should lose control of himself, forget his nautical knowledge and allow his coolness and nerve to be swept away and sharing in the commotion of the elements leave his ship and passengers at the mercy of accident to save them. So those who in seasons of prosperity and happiness boast of their equanimity and self-control should prove their boasting true by holding taut reins on their passions and emotions during the storms of adversity and spiritual trials which sweep at times over every life. We should ever keep ourselves in readiness for the "times that try men's souls." Too often, however, it happens that he who has not yet come to full consciousness of his high spiritual destiny, finding himself unexpectedly tossed and tumbled in the waves of earthly trial, grief and worry is so overwhelmed with the rough contact with these temporary storms as to lose equilibrium and consequent capacity to call to his aid that spiritual strength and quietude which alone can save; and so wreck ensues. Therefore it becomes us to constantly exercise in our souls strength of purpose and will to enable us to meet these storms howsoever unexpectedly they arise with wise confidence and power of endurance.

The extraction of a tooth is an oper-

ation which on first thought would not seem to be conducive to spiritual reflection. Yet the tooth which the other day I had taken out after many previous qualms of terror, awoke in my mind this thought—We in this life grow to think of our physical body as an integral part of our real self and often become so attached to our dwelling place that we would, we fancy, like the body in which we have come to consciousness to persist along with its inmate as necessary to preserve our individuality—hence comes the foolish theory as to the resurrection of the body in the hereafter. Now a tooth, or a lock of hair, or a fingernail is as much a part of the body as any vital part—the brain, the heart or lungs—but when necessary we quite gladly get rid of the tooth, hair or fingernail, and when we have parted with them no longer regret or wish to recall them. So when the time comes when the body as a whole is no longer the abode of the conscious "me" then release from its hampering walls will be recognized as a distinct gain by its former inhabitant. Then we can sing with Tennyson:

"Life and thought have gone away
Side by side,
Leaving door and windows wide;
Careless tenants they!

Come away; for life and thought
Here no longer dwell;
But in a city glorious—
A great and distant city—have bought
A mansion incorruptible."

The mind, the memory—what a wonderful and convenient storage room that is which we carry along with us all the days of our earthly pilgrimage; in which we can pack everything we have seen, the sounds we have heard, the emotions we have experienced, the voices so dear to us, the portraits of the companions of sad and happy days, the things we once cared for which have been destroyed by time, or which have departed from our possession—all the things of earth which have passed away from the contact with our individuality. All these are still stored in our memory; so deftly and orderly packed, too, that we can in a moment sever from all the other storage lumber the one thing we need to find. How strange is all when we think it over!

SARA A. UNDERWOOD.

FIRST PRINCIPLES OF PSYCHOMETRY—How to Prepare and Develop a Psychoscope. By J. C. F. Grumblin. Price, 20 cents.

WHOSE IS IT?

Editor Light of Truth: About twenty years ago, when a mere boy, I was trudging a lonely road in the Cumberland mountains and found an old copy of a newspaper, which I picked up, and among other things I found the following poem, which I committed to memory, and have never forgotten it:

THE POEM.

A poor old man died on one bitter cold day
And directly to Paradise wended his way.
St. Peter he met 'till a dream I relate,
With his grand shining keys keeping ward
at the gate.

While standing there with the Apostles
conversing,
The events of his journey to heaven re-
hearsing,
He sees a rich townsman—the gate is ajar,
Slip quietly by them and pass through the
bar.

He listens, he hears sweet peals of merriment
arise
To welcome this man to his home in the
skies—
But on entering himself, though bright
visions fill
His fancy with rapture, all is silent and
still.

"How is this?" turning to St. Peter, his
guide,
In accents of wonder the poor man cried:
"Do you keep up the distinction, please
let me know,
'Twixt the rich and the poor that we had
down below?"

When my neighbor went in sweetest music
I heard,
Why is not the same honor on me now
conferred?"
"Oh, no," said St. Peter, "Oh, no, not at
all;
Just as brothers we live in this banqueting
hall.

But poor folks like you, I am happy to say,
By hundreds pass in through the gate
every day;
About once in a year a rich man comes
along,
Then all Paradise rings with a general
song."

Can any of the readers of Light of
Truth tell me who wrote these verses?

FRANK MONROE BEVERLY.

Dwale, Va.

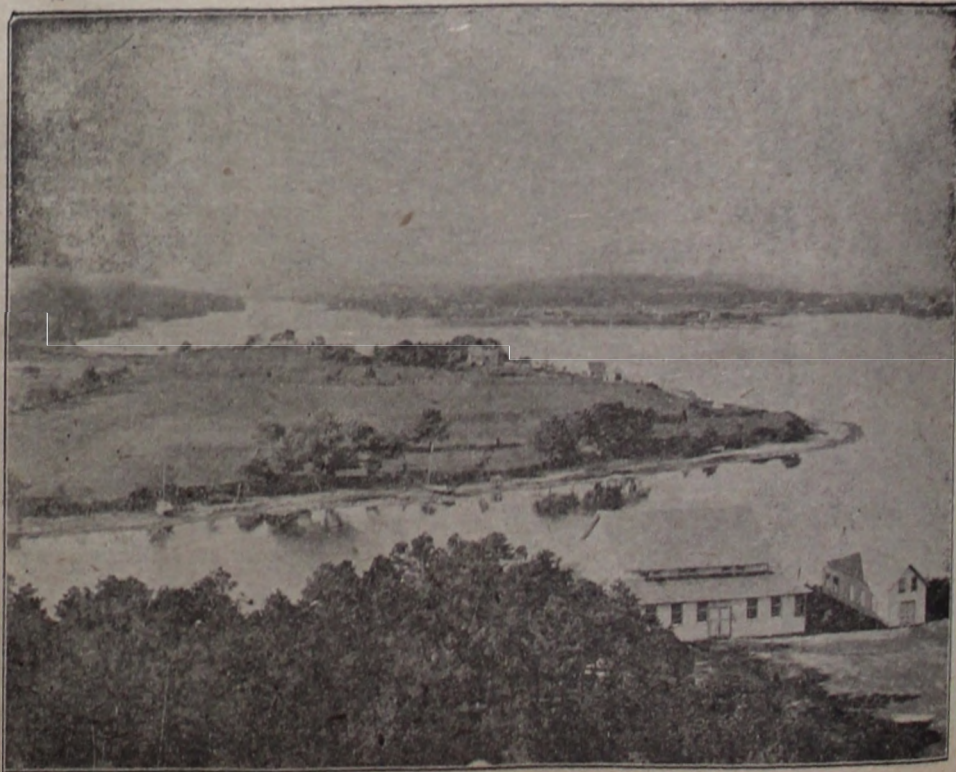
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NIANTIC CAMP—LOOKING NORTH.

Among the snow-covered, storm-swept mountains of Switzerland there is sometimes found, in secluded places, a small plant bearing clusters of fragrant flowers. To the traveler in this awful region of glacier and avalanche, this little plant seems like a dainty message from the tender heart of the Great Unseen; and so the language ascribed to those sweet blossoms is love-devoted love. This message is one for which all human hearts are seeking, and so we can not do otherwise than rejoice when out from among the breaking hearts and clanking chains of the dreadful Siberian exile system there comes to us a fragrance from a life sweeter than that of the Edelweiss, and the name of this unworldly soul, whose every action is redolent with steadfast tenderness, is Leo Tolstoy.

This modern philosopher, who so literally follows the teachings of Christ, is so well known that it is hardly necessary to state that he is a wealthy and educated Russian nobleman. His creed is simple. It is comprised in the one word—love, and the life of this earnest philanthropist is so perfectly in harmony with his creed that his religion has become of curious interest in all the civilized lands of the earth. Among the selfish, wealth-acquiring, ease-loving inhabitants of this materialistic world few there are who exercise a love so universal. To him the high and the low, compatriots and foreigners, are all the same. The beggar sleeping in the streets of Rome, the "fellaheen" wandering among the ruined temples of ancient Egypt and the cannibalistic savage amidst the fringed palms of the South Sea Isles are as much his brothers as are the peasants of his native land of people of his own intellectual and spiritual attainments. To all he gives the sympathy and helpfulness that we give to those who are bound to us by ties of blood and natural affection.

Tolstoy has little faith in immortality, but the observance of his religion gives him in the present life four sources of happiness that are worthy of our careful consideration.

One of the beauties springing from the practice of his creed is peace, a state of harmony valued by all earnest, thoughtful souls. Peace with himself, for no matter how serious an offense may be perpetrated against his person or property, so fully does the angel of love have control of his being the demons of anger and resentment find no opportunity for disturbing his tranquillity. With him no consciousness of neglectful selfishness toward the sick and dying or the widow and the fatherless, can mar his state of quiet. Calmness of mind is his because he has given food and shelter to the hungry and homeless. He has peace because through his non-resistance of evil he has transformed a cruel enemy into a true friend. For the practice of this religion of love also brings peace with an enemy. It is, as a rule, impossible for human nature to continue in ill treating one who will give nothing but loving kindness in return. There is a cry in all hearts for affection—unselfish, honest affection, and for this reason, no matter how great the dislike one may feel for another, it must surely vanish in the warmth of forbearing tenderness.

Another beauty of Tolstoy's religion is that it gives health to the one who practices this compassionate creed. He says that love must labor for its own, and so all men are his brothers. He tells at the lowliest forms of manual labor wherever a burdened fellow creature has need of his assistance. This he does for two reasons. One is to make lighter the load that is op-

pressing another. The second reason is that he wishes to show the working classes that he holds no distinction between them and himself. Clad in the coarse gray shirt, rough trousers and heavy shoes of the poorest peasant, he toils through the day in the fields of his needy neighbors. During the evening he industriously cobbles the clumsy foot-covering worn by the indigent class in Russia. His physical occupation, in the sunshine and open air, gives him the good appetite and the sound sleep that many a diseased millionaire would gladly buy could money purchase these blessings. He also gives a portion of his time to mental labor, and with the intoxication that comes from intellectual creation, the exhilaration that proper bodily exertion brings and the clear conscience obtained by the exercise of the spiritual faculties, he has perfect health, just what scientists claimed would be the result if all the faculties were fitly employed.

Another beauty of his religion is that it brings sympathetic contact with all people. To some, at first thought, this fellowship would seem anything but desirable. Yet to the careful learner of life's mysteries, it affords opportunities for acquiring knowledge that the true student in human nature can not afford to miss. Each member of this great family has an experience differing from that of every other individual. It is acknowledged as true that we improve by association with those who are our superiors. It is also conceded that if our characters are steadfast in good purposes there may be a mutual benefit between us and those less fortunate. The tramp begging for food at our doors, the lonely outcast of the street, each has a story of a youth bright with hopeful promise, a struggle with temptation in which he was vanquished, and then the shame and tears and prayers of a ruined life. To the sympathetic listener these poor victims of life's tragedies gladly give their pathetic experiences, often thus helping the pitiful hearer to avoid a similar sorrow.

Then there is the fourth blessing that comes from the practice of this beautiful creed. While laboring in the fields an opportunity may be obtained for the study of nature in its various aspects. Tolstoy says, what we all know to be true, that the doctrines of the world make out-door labor unpopular. And so men and women, so far as possible, seek indoor employment, lest their form of occupation bring them into social disfavor. They crowd the stores, shops and offices, contemptuously ignoring an employment amid surroundings from which memory could store pictures that would be among her most priceless possessions.

In spring there is the tender green of the fields, the blossoming fruit trees, and the fragrant cowslips in their watery home. In summer we have the billowy, shimmering fields of grain where flying shadows hide and seek; and later there comes the pale, purple haze of the hills, among the scarlet and gold glories of autumn. Who for any worldly consideration would part with the memory of these peaceful scenes?

Who of us having helped a neighbor through an old-fashioned sugar season could be bribed to part with the experience? Picture the joy of going from tree to tree gathering the sap from the buckets; the pleasure of watching it boil in the huge black kettle hung by chains from a heavy pole; the warmth from the roaring, snapping, smoking fire that blisters the cheeks and fills the eyes with tears, while the saucy north wind of what farmers call good sap weather malic-

iously chills with icy breath the shivering backs of his victims. And then the sprouting beech nuts beneath the damp dead leaves; the snow-filled hollows beneath the mossy knolls; the occasional wild flower with its prophesy of spring; the blue birds song and the strange, sad note of the "killdeer"—all these beautiful memories, with peace, health and mutual affection, may be found in the practice of this loving toiler's creed. Surely no sweeter joys than these are found in Paradise!

I do not know whether Tolstoy's religion may be entirely practical in all the business affairs of life, but I do know it may be truthfully said: "It blesseth him who gives and him who takes;" and so, as with the traveler, in spirit, we ascend the Alps until we gather the wonderful Edelweiss, so let us climb with Tolstoy the mountains of self-sacrifice, and with him gather the fragrant blossoms of unselfish love—the blossoms that will gladden not only our own doubting hearts, but will also make brighter the lives of our weary fellow travelers.

ADA VINTON TOWN.

Raton, New Mexico.

SPIRITUAL SCIENCE.

An Essay on the Force and Effect of Thought.

A thought is made absolute by the act contemplated. Then it becomes a living force and part of the one creating it. If the thought is good it engenders happiness; if evil it has the reverse effect, both remaining intact till disturbed or neutralized by opposite acts or effects. In the first instance no change is wanted though often committed ignorantly. In the latter a change is desirable and often longed for—yes, prayed for without effect.

A selfish act must be neutralized by a kindness or its equivalent for an opposite tendency—something that will quell or allay the misery caused by the discord or discordant force—the gift, if you choose to term it so, for it is as much a gift as a phase of goodness, in being created by the same method—a thought made absolute or converted into a living force by an act.

Now, it becomes apparent that thought creates, but it must have its negative to make it hold—be a fact immutable.

Nature creates in this manner. The action is the materialization that follows the thought acting on matter. But there is no more undoing. Its body may go to decay again; but its spirit remains, having individualized itself by its connection with matter. Man is such an individualization, and the thought or mind from which he was created is like potent in creating. Whatever he makes lives on forever. So do his acts that have no material body, as those of selfishness or hatred; jealousy or vindictiveness; love or kindness; benevolence or charity; justice or injustice—only that these form or mould into his own being—become principles or laws as part of the creator because they can not be molded into any other form—can not be put into a block of wood or stone. Thus man reaps what he sows in this respect—happiness or misery.

Kindness in any degree generates a force that exerts the same influence on the creator that it does on the being against whom it is directed. Thus it is called reactionary. It does not react in the absolute sense. It is simply a part of the man with effects on him compatible with the cause.

Murder, robbery, seduction and all great crimes make a spirit miserable—a hell within that can only be sur-

mised by the imagination giving way to extreme discontent, illness, nausea, remorse, gloom, melancholy, despondency, despair and horror mixed or indomitable, according to the chord touched in the remembrance of the deed, or as one is reminded of it by coming into rapport with like conditions; and spirits, or even sensitive mortals strike up with these conditions at nearly all times, through the law of affinity—like attracting like.

Mediums who come in contact with all classes of spirits depict their misery by rapport, and by listening to their experiences during the interval of this rapport—thus our knowledge of these facts.

Goodness or kindness—charity, benevolence, modesty, generosity or liberality—create forces that have opposite effects from the aforementioned and react for happiness—tranquillity, benignity, content, interior delight, amiability, etc., as natural rewards.

But there is redemption for the miserable. Every evil force can be neutralized by opposite effects. When ill-humored from a selfish act, overcome the desire to be ill-humored when occasion warrants, and try to be amiable instead. This is overcoming the evil by a good impulse. Repetitions till cured of the ill-humor indicates a triumph of mind over matter or goodness over evil. Inherited selfish impulses must be cured in like manner. Parents may be held responsible in that they suffer sympathetically with their progeny, but the latter is not relieved from suffering on this account if it possesses the discords. Each must overcome his own passions or evil tendencies, and each therefore has a mission to perform, which makes him his own builder—his own architect.

Life is a combat with matter or its influences, and reason is the force that triumphs finally—or that guides the nether impulses into higher channels and for higher acts. Until this triumph is achieved, we are earthbound, whether as mortals or spirits. In the aforementioned we attract those conditions, and in the latter we are attracted to them. In the one we are miserable with those in misery—sensing their discords or being oppressed by them—often feeling melancholy, depressed, discontent, ill-humored, or irritable. In the other case we are attracted to like mortals or spirits and suffer sympathetically with them, besides having our own regrets to nurse. But on the other hand, when the balance is in favor of goodness or positivity, we are happy, cheerful, inspired with hope, and feel good humored or amiable under all circumstances—for such is spiritual nature, or the sunny side of life, and we vibrate in accord with the condition we quote or imitate.

Mediums or sensitives know this by psychological experience, and from them we obtain this knowledge. But a little observation will prove it to all, and experience is knowledge absolute—not relative—even to following the effects of a thought in our being, and watching its process of doing and undoing—its bad effect, and its neutralization by opposite efforts; and finally its good effect in the reversal from one extreme to the other.

Such is the aim of the spiritual science, and the fruits of self-culture in connection with it.

ARTHUR F. MILTON.

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IS ISSUED EVERY SATURDAY BY
The Light of Truth Publishing Co
305 & 307 North Front St., Columbus, Ohio.

VOL. XXIII, AUGUST 20, 1898. NO. 8.

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"THOUGH DHARMATARRY LONG."

Liberty and equal rights are misnomers where the system of public service is in the hands of private owners whose personal or corporate interest and profit are the basis of legislative action. That such condition confronts the people of this nation is nowhere disputed among men and women who view intelligently and impartially our public affairs. Still liberty and equal rights are terms that lie at the root of the tree of social, moral and intellectual progress. This tree is not dead. We believe in the principles which now find a foothold in a despised minority. The hope of mankind lies in these principles of moral and social government. Despite this condition the country is growing better. The struggle has narrowed down to a few bristling points, and these will be polished off in due time. We don't look for Eutopia nor a perfectionist government. We only look for the file and clipper which shall render the social and industrial hyena harmless. At present our civilization is a mere veneer over the hyena in human nature. There is nothing in the indications of current events which points to the extinction of the hyena nature of mankind, but there is a whole lot of things which indicate that it will be chained.

The work that Spiritualism is largely concerned in and vitally a part of is the fastening of these chains. It is a present and pressing expediency. Future ages will not possess the hyena nature. It will have been sloughed off as the planet progresses in its great unfoldment, but Spiritualism, while pointing to that blessed estate of humanity, is a working energy in the here and now. Spiritualism is not alone a promise. It is a moral and spiritual regenerative force. Liberty and equal rights—that estate where all shall be for each and each for all—is and ever has been the governing principle of its economy in the earth. "Thy kingdom come, thy will be done, on earth as it is in heaven" is the framework of the law of co-operation, voiced by the Master to whom a rebellious Christendom turns for sanction. For eighteen centuries the world has been growing to fit the provisions of the economic sermon on the mount. It stands today and will remain for all time the bed rock of the true civilization. Politics and religion have eschewed it, do now, and will continue to do so for long years to come, but the great heart of the social grind is surely beating in touch with it. There will be a few more sacrifices, a few more martyrs, but the ghouls who now make merchandise and pelf of the rules of right will take their place in a graceless oblivion, and civilization become civilized.

GOOD FORTUNE OF THE NEW TIME, THE FAMOUS REFORM MAGAZINE.

Mr. T. J. McBride, a wealthy Toronto manufacturer, is so well pleased with The New Time and its reform policy that he has forwarded a draft sufficient to meet all its obligations and leave a neat balance at the command of Editor Adams and his assistants. Mr. McBride stipulates that the profits on his investment shall be used in improving the magazine and in rapidly extending its circulation and influence. After so many failures it is gratifying to know that the time has arrived when it is possible to maintain a high grade reform publication such as The New Time. It is a matter for congratulation that the magazine is and will remain in safe hands, and that it is not a mere money-making venture. No reader of the Light of Truth should fail to subscribe for The New Time. We are authorized to receive and forward subscriptions, and know of no better investment for a dollar.

The August number is in keeping with the high standard set by this magazine. The frontispiece is a fine portrait of S. M. Jones, the famous reform mayor of Toledo, O. With the August number Mr. Charles H. Kerr, the book publisher, retires from any connection with the magazine, his interest having been purchased by Mr. McBride, and The New Time will no longer be complicated with the publishing business. We congratulate The New Time on its well-deserved good fortune. Forward us a dollar for an annual subscription or take advantage of our club rate of \$1.50 for a year's subscription to the Light of Truth and The New Time.

BE HAPPY.

Spiritualists ought to be the happiest, most lovable and straightforward people on earth. Envy and calumny and hate are words that find no place in the vocabulary of a Spiritualist. That these abound, and that lives are made wretched, reputations blasted, and hopes ruined, only shows that persons so afflicted are victims of that which Spiritualism is no part. The Spiritualist does not hate anybody. He may have a supreme contempt for that which makes others hate, but for him love is the solvent. Without love there is no life, no salvation. The spirit message is ever one of love. No spirit has ever counseled hate, vengeance, or rapacity. The gospel of Spiritualism is the gospel of fraternity and fellowship, and all who thus apprehend it are happy, albeit the waves of discord and rebellion whip and foam about them. Conscious of the rectitude of the principles they espouse and with a firm realization of their ultimate triumph, Spiritualists can remain serene and calm. If we are ever to be a power in the world we must cease to hate and be quick in settling disputes in the simple straightforward way of the golden rule. The building time of Spiritualism is near at hand. Enemies of straw have been threshed long enough. Our enemies are not where we think they are and perhaps the worst enemy we have is the Mr. Hyde within each one of us. If we conquer him we have conquered the whole world. The world against us is that part of us in rebellion against our better natures. The world to him whose Mr. Hyde is chained is a world of love, beneficence and glory.

Let Spiritualists beware how they ape the flummeries of ecclesiasticism. Empty ceremonial is no part of religion, and failure will overtake that society which resorts to it, no matter for what purpose.

THE LIGHT OF TRUTH.

"ALACK, POOR YORICK."

Dr. Whittitt has at last given up his great contest and resigned the presidency of the Southern Baptist theological seminary. For years this venerable pilgrim has been contending that the truth of history shows that baptism by immersion was not practiced by the Baptists in England prior to 1641, nor by the Baptists of America until a later date, and that probably Roger Williams was baptized not by immersion but by sprinkling. For years he has valiantly sought to make plain to a benighted people this vital, far-reaching problem, and the Baptist church has been stirred to its profoundest depths. For himself Dr. Whittitt has solved the problem, thanks be to God, and now that he has fallen in the thick of the fray and outside the sheltering arms of tweedledee, he may feel that the great world of tweedledum will appreciate his fall and the tremendous conflict he has been engaged in. As the years waste away and the sun spots occur with their old-time regularity, one by one his benighted opponents will ruminate on the mutability of baptism by immersion and gradually succumb to fire, sorrow and remorse. Sad and disturbing though the controversy has been, it has at last taught the Baptists a valuable lesson in that the differences between odds are proportional to the odds between differences.

MRS. C. M. WILSON.

Mrs. C. M. Wilson, whose likeness graces the front page this week, is a lady of rare psychic powers and excellence of character. Automatic writings given through her mediumship have been printed from time to time in these columns and have exerted a great influence and created a thorough interest.

Mrs. Wilson was born and reared a strict Presbyterian, and down to three years ago was a devout and helpful member of one of the leading churches of that sect in this city. She and her husband began in a quiet way the investigation of Spiritualism. They became firmly convinced of its truth, proclaimed their belief, and, finding that they could no longer labor in harmony with their church, withdrew and became identified with the spiritual movement.

Mrs. Wilson's psychic powers began to manifest as soon as she began her inquiries, and no person has ever been more astonished than herself by the many beautiful and helpful experiences brought about through them. Spirit guidance, presence and counsel have been made to her indubitable facts, and to those who know her and have been beneficiaries of her mediumship, they are valuable and lasting blessings. Her clairvoyant powers are marked and accurate, particularly with reference to locating diseases and their causes, hence in alleviating suffering she has been and is now in a quiet way performing much good.

Mrs. Wilson is not a public medium, preferring to do her work quietly and in the immediate circle of her acquaintance, hence what is here said need not be taken as an advertisement. It is simply a testimony of that which we know to be the truth gladly given.

With the individualism of self-reliance, self-help and self-denial we are in entire accord. It is the individualism which shuts out these qualities that we oppose. A noble selfishness—there is such a thing—is the basis of intellectual and spiritual development. It is at that point where selfishness becomes rapacity that the curse of individualism begins. Rapacity is not selfishness, it is rapacity.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

THE ASS BRAYS, BUT THE LION IS DEAD.

Stick a pin in the name of Charles Kendall Adams, the latest would-be defamer of Thomas Paine. In an essay in the August Atlantic, he says:

"Durand tells us that Tom Paine, who was then the secretary of the committee on foreign affairs and of course knew all its secrets, was engaged by the French minister for \$1,000 a year, 'to inspire the people with sentiments favorable to France.' No doubt the rascal earned his money, but who the other members were that were thus inspired we do not know."

The services of Thomas Paine during the early and dark days of the American republic are matters of history, which received the encomiums of the greatest of Americans of that time from Washington down. The calumny of a wordy essayist at this late day can not disturb such a record.

CHARITY FOR SOLDIERS' FAMILIES.

Accounts of the doings of committees for the relief of distressed families of the soldiers who have gone to the war is mighty grim reading for the American people. The spectacle of citizens fighting and giving up their lives for the blessings of liberty for an oppressed people, while their own wives and children are left behind to the cold charities of their neighbors, is something difficult to reconcile with the boasted conveniences of our institutions. It all goes to show the contrast between liberty and free institutions, and that which exists in their name.

DESTINY OF NATIONS.

In his opening address at Lake Pleasant Judge A. H. Dailey, among other things, incidentally said:

"I have never seen God but I believe there is an intelligence working in the great forces of nature and moving nations and shaping the destiny of the human race. I do know that the spirits of our fathers are living above us and are moving this nation in these days of conflicts and battle. Not for our sake, but for the sake of the oppressed and downtrodden, our boys are in the fields on foreign shores. It is the will of heaven that oppression shall cease."

"Let those at the head of this nation stand firm for right and justice to the oppressed. Let us not shirk responsibilities, care and expense. Let all be done for humanity with an unselfish spirit and prosperity and peace will be vouchsafed unto us as a people, but not otherwise."

DECI

There is hardly a day today when some deception seems to be a bargain or trade pay a legitimate and merchants represent goods—them by marking down, when in are obtaining the "reduction." tallation for bel

The purchaser under other she practices ways—often with chased. To purchase of civilization be poor. Dress erty or to app affluent, through and experience, sort of deception where the dash shrewdness hid erty—gentle p practice goes o tre the jealousy bor; for decep and consequen regarding oth pure and simpl —vanity. But deception in t turns to the pe be seen as he in appearance

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DECEPTION.

There is hardly a business transaction done today but that it has not some deception connected with it. It seems to be a necessary adjunct to a bargain or trade. Nobody wants to pay a legitimate price for anything, and merchants are compelled to misrepresent goods—put a false price on them by marking them down as reduced, when in many instances they are obtaining better prices than before the "reduction." But it may be a retaliation for being deceived.

The purchaser is on a par with the seller under other circumstances. He or she practices deception in other ways—often with the very goods purchased. To pass for wealthy is the bane of civilization. No one wants to be poor. Dress is made to hide poverty or to appear well off. Yet the affluent, through superior advantages and experience, can see through this sort of deception—except in rare cases where the dash is very bold or extreme shrewdness hide the earmarks of poverty—genteel poverty largely. But its practice goes on despite this, if but to fire the jealousy of a still poorer neighbor; for deception has no conscience and consequently no tender feelings regarding others. It is selfishness pure and simple, but man calls it pride—vanity. But what is the latter but deception in the analysis? It all returns to the point where man hates to be seen as he is, and loves to indulge in appearances.

The rich are no better in that they incline the other way—never wishing to be thought as well off as they are. Some to avert begging or soliciting alms; others to dodge taxation, and others again for the love of deceiving to keep people guessing.

But these are perhaps harmless practices compared to those where human nature is touched at depths not thought of by the foregoing.

The insinuator is a deceiver more harmful than any of the above. He may blacken a man's character beyond repair, and delight in the accomplishment, regarding this delight as a form of happiness. This is adding self-deception to the other evil. But many people deceive themselves as well as others, and many themselves worst of all. Such are those who do not believe in a future, and think this life affords all, and it is therefore their duty to make what they can out of it—forgetting, however, that his fellow-man has to furnish all that makes for his enjoyment. In the belief that he is getting much out of life he is really getting very little, and that little being only where he has failed to succeed in his gettings.

Man's failures in a worldly sense are his successes in a spiritual sense, and where he thinks he has been deceived he has achieved the only genuine success worth having. But such is life, and deception will continue until man learns to do right for right's sake, whether it be reciprocated or not. A higher power will protect the pioneers in this heaven-blessed principle.

The man who can not change his mind on nonessentials—and some essentials—is a mental dwarf. He is to the forest of humanity, of which he forms a part, that which a misshapen stunt of a shrub is to a towering oak. The shrub lives its life, to be sure, but there is a disease in it. It can not survive; neither is it worth nourishing. So with the man whose mind is in a groove. He is capable of but two motions, forward and backward, and he has to be pushed one way and hauled the other. He has neither side, top nor bottom. He is merely an intellectual piston rod.

IN BRIEF.

Read the Light of Truth and be happy.

Who is it that is inspiring Cuban annexation editorials these days?

There is a good market for the religion that measures out 16 ounces to the pound.

The man who is afraid to meet himself face to face is the man who does not want to believe in ghosts.

Professor E. B. Andrews predicts a general European war, in which the United States will be involved.

When you see a good thing in this paper mark it and send it to the man in the dumps, "lest he forget."

Don't attempt to read the Bible until you have mastered the zodiac and the mythology of ancient paganism.

Wanted—A disquisition on the motives and career of Jesus Christ from the standpoint of individualism.

The hardest lessons are those we have to unlearn, but when once mastered they are the beginnings of wisdom.

It is well to form a definite opinion of the man who thinks that when he steps on one end of a state the other end flaps in the air.

It is possible that the government intends to establish a colony of critics, the monitor Monterey having been instructed to raise the flag on Yap island.

The National Spiritualist association annual convention will be held in Washington, D. C., October 18-21, inclusive. Already indications point to an extremely interesting convention.

Any old thing can prophesy failure and donate warnings after the failure is accomplished. It was after this formula that Mark Twain once said that the way to predict was to predict.

Young man if you desire not to become a misanthrope, pay little heed to what you hear about your neighbors. Remember and cherish the good word spoken of an absent one, but beware of the talebearer.

The fact that Porto Rico has been subject to the government of Spain for 405 years and still has a place on the map of the West Indies indicates that the island is a pretty good thing for the United States to have.

The reviewer has our sympathies. 'Tis he who works the hardest of "literary cusses" to find reasons for saying kind things about the effusions brought to him. Are you a reviewer? Go thy way in peace. Much is forgiven thee.

It has been ascertained that the germs of consumption may be hidden in the calf lymph used for vaccination purposes. If vaccination had any rational or scientific basis whatever this discovery ought to be sufficient to banish the disgusting practice.

The German Kaiser is arranging a junket to Jerusalem, which is very much occupied at present by Mohammedans. It is expected that the religious aspect of the east will be wholly changed by the proposed trip. It's a big thing to be a king pin of the Kaiser stripe.

The man who gets nine dollars a week and ekes out a subsistence for his family may be a good Christian, but he can not occupy a seat in a church where the rent of the pew ranges from \$200 to \$1,500. Let's see, did Christ say "follow my followers," or follow thou me?

You will search the annals of history in vain for the name of any hero who has really blessed the human race, whose master motive in life was self-

ishness. The moral heroes of the world have ever been the humble, the unselfish and the diligent men and women who have obeyed the behests of inspiration and loved self last.

A religion which can not change with the changing order of progressive development is not a true religion. The religion of the nineteenth century ought certainly to be better than that of the sixteenth century, and the fact that no comparison exists between sixteenth and nineteenth century religious concepts indicates the power of progression. Religion must comport itself to progress. It is doing so.

Did you ever think what a pauper he must be who, on entering spirit life can not write his cheque for the smallest amount on the bank of love? Myriads of them are going there every day, poor, loveless, naked, paupers, whose mortal remains were robed in broadcloth and bespangled with jewels. Ah, here is compensation. Spirit life is the real life. There are no masks there and he alone is rich who loves the most and the best.

Dr. W. H. Taylor, whom the Richmond, Va., Dispatch alludes to as "the walking encyclopedia for the city and state at large on all questions of the weird and strange," was interviewed on ghosts the other day, and said that, to his knowledge, the only man of science who claims to have ever seen a spirit is Professor Crookes, the inventor of the Crookes tube, which is used in X-ray experiments. Dr. Taylor is a wideawake "encyclopedia."

Your Uncle Sam has got his pinch on a strip of land that divides the Pacific ocean from the Gulf of Mexico, and when he gets through pinching there will be a canal there. But isn't it kind of queer that all the forces of popular opinion should be bent on having the government build, own and operate the canal? It strikes us that this is a socialistic heresy that ought to raise a shriek from the anarchists now steering the "best government on earth."

There is peculiar irony in the fact that one of the first to fall at Santiago should have been Hamilton Fish. It was Hamilton Fish who was Grant's secretary of state, and who wrote the papers in the Virginius case which formed the basis of the treaties we had with Spain. Secretary Fish was the grandfather of the boy who was shot to death in the wild charge of the rough riders, and Santiago was the scene of the butchery of the Virginius crew by the Spaniards 23 years ago.

Are you aware, dear readers, that we furnished you five issues of the Light of Truth during July, a month noted for terrific and continued heat, hardly paralleled in the history of this city? Those five weeks of work will compare favorably with any similar run of papers ever published in the interests of Spiritualism in this or any other country. Are you aware that you are reading from week to week the very freshest, brightest compend of news and miscellany pertaining to Spiritualism in its phenomenal, sociological and philosophical departments?

The physicist may figure out the amount of coal that would be required to produce the sun's combustion for a day or a year, but the sensitive who places a sealed letter to his forehead and reads the character of the writer, though he be a stranger and a thousand miles away, has performed a more practical work. This is psychometry, a word that few of the wise-acres ever heard of and which a good many of them can't even spell correctly. It is the master science of the soul, a vast utility and never ending beneficence.

A SONG OF FREEDOM.

By Belle Bush.

All things have a voice in this beautiful world;
In music the earth through its orbit is hurled;
The sunshine, the dew and the daisy are heard
Singing praises to God, with the bee and the bird.
And the anthem that floats o'er the infinite sea
Is the chorus of earth: "We are free! We are free!"

But what sayeth man, with his God-given powers,
Whose sceptre of Thought buildeth cities and towers
What says the master of science and art,
Is Freedom the song that pulsates at his heart
Alas! he hath learned not the lay of the wave;
In sorrow he sighs, "I'm a slave! I'm a slave!"

A slave to the winecup, to passions that hold
His spirit in bondage to silver and gold;
A slave to the fashions that live but a day,
To honors and titles that vanish away;
Still paltry the glory, the wealth, that he craves;
Ah! well may he sigh, "We are slaves! We are slaves!"

Slaves—slaves to the past, to the worship of creeds,
Unmindful that God is best served by good deeds;
Slaves—slaves to a faith that is pulseless and cold
As marble when sculptured and kept to be sold—
Nor yet can we echo the song of the waves;
There are fetters to break: "We are slaves! We are slaves!"

Ay! slaves to the fear and the terrors of death,
That robs us of naught but mortality's breath;
Still slaves to the thoughts, the opinions of those
Who scoff at the depths of humanity's woes;
Nor yet can we join in the song of the waves;
We're hugging our chains! "We are slaves! We are slaves!"

We are slaves! but a voice o'er humanity's sea
Is waiting to join in the hymn of the free;
'Tis rising and swelling in volume and might,
Proclaiming the triumph of Freedom and Right!
Ere long we shall sing, with the bird and the bee,
In anthems of joy, "We are free! We are free!"

Already the star is shining afar,
Though it rose mid the shock and tumult of war;
When it mounts to the zenith, then Peace will again
Shed her life-giving dew o'er each valley and plain,
And sweetly we'll sing with the waves of the sea,
The anthem of earth: "We are free! We are free!"

Already sweet freedom, in bridal array,
Looks forth for her bridegroom, the herald of day.
When Justice shall come, and the twain are made one,
Then the fame of our land will be bright as the sun;
And the anthem of angels and mortals will be
The chorus of earth: "We are free! We are free!"

Seminary, Belvidere, New Jersey.

A FUTURE COURT SCENE.

Judge—What is this prisoner charged with?

Clerk—Disturbing the rest of Mr. Sensitive by sending him evil thoughts.

Judge to Accuser—How do you know that this is the man who disturbed you by his discordant mentality?

Accuser—I saw his personality clairvoyantly accompany the thoughts.

Judge—Three dollars or ten days—next.

[As the punishment for false testimony is worse than the crime punished, and recorded on the Psychometer's court dial, no one would dare accuse another wrongfully, thus an accuser's testimony is accepted without further doubt.]



REMARKS.

The life of a fact may be read or understood by the suggestions it offers to the intellect, or mind. This is primarily sensed by the desire to do certain things—either physically or emotionally. This is the most general mode of psychometrizing or diagnosing diseases. Some have clairvoyance in addition to the feeling and call themselves clairvoyant physicians. But some have it intuitively exclusively. This has been termed soul reading. It is probably the higher method or ultimate—the perfection of the gift. In this we see the suggestions in mental visions or obtain them as inspirations. This proves also that inspiration is possible under all circumstances. It does not require a spirit control to induce it; but spirit control is necessary to develop the faculty, just as a teacher is necessary to instruct a child in the proper use of language, or a specific tongue, the philosophy of which is self-evident. Psychometry is thus the language of the soul and a needed qualification for the higher life. All have it dormant or in the cause, and all can develop it by being just and temperate—a condition in harmony with nature, which then becomes the control and inspires for all we wish to know or do.

MRS. E. L. JASMINE.

The touch of this photo brings a peculiar influence—first a drooping all over, then a burning in the palms—whatever that means. Next followed a combination of both. It may be due to age—that is, of the body. But, somehow, we don't sense the spirit through it, so can not give anything concerning the past or future. But perhaps it is not necessary. The present is sufficient in this case, and to care for that is often laying the best foundation for the future.

J. W. COX.

This is the name on the photo, but it presents the name of a dear, sweet, earnest soul—a young woman to judge by the expression, and a teacher apparently. Whether she instructs in school or in other departments, is indifferent. She has the influence of one, and may be doing so unwittingly. Her earnestness of purpose is almost heartfelt, if not saddening to the observer. But it is her mission and she has sympathetic aid in consequence. Her love is great, and she will reap what she sows.

JOSEPH CARR.

A man difficult to read, as he lacks the elements needed to take his mental photograph. His time seems to have been too much occupied with material affairs—presumably hard work—to bring his soul nature to the surface for analysis. Not that he lacks spirituality, but discernment. His development has been more moral than intellectual. It is all within, not without. But when he shakes off that mortal coil he will not know himself, and become one of the great army of workers for humanity, which he already is in a measure.

ASHBEL G. SMITH.

"A man of equal proportions," is the first thought that strikes us, whatever that means. We may infer, however, that it stands for general harmony in his make-up—a man without angularities or queer notions. His countenance depicts intelligence, good nature and firmness of character. His influence bespeaks of modesty—his real worth outweighing his consciousness of the fact or the balance being in favor of spirit over matter. He is thus ripe for transition and need not fear the passage when it comes.

VERIFICATIONS.

Your reading of Jennie B. Purviance was absolutely correct. My first impression was, how could he do it? If it is your ego that does it it is under good control; if a spirit friend informed you I should like to know, or is it both?—N. M. Purviance, Perryville, Ark.

The psychometrization of Mrs. H. Turner is as true as Spiritualism. Have been intimately acquainted with her for years. Her burdens have been what I call heavy, and more so the last five years. She does not think so—calls them duties or labors of love. In all respects the reading is very accurate. Yours for truth.—Mr. and Mrs. William Johns, Philadelphia, Pa.

In recent issue of Light of Truth I noticed a psychometric reading of John J. Cammarstrom. I recognize the reading as mine, although the name was not right. Should have been John Hammarstrom. I am a Swede, and was educated in that language, and sometimes in a mistake I use Swedish capitals in writing English, so I suppose you divided the "H" into J. C. Will say that if the reading was for me it hit the nail on the head exactly. "You are a brick." I am nearly 33 years old and never was attracted to a woman in marriage, and that is verification enough. In my daily life I endeavor to be kind and sympathetic to all, but there is still an inward sternness that tolerates no affectation or hypocrisy. Often have I reflected over this severe quality in me. Yours truly.—John Hammarstrom, Barre, Mass.

A CASE OF ABSOLUTE CONTROL.

Mr. Editor: Please accept my thanks for the reading given me in your very valuable and highly esteemed paper of the 28th of May. So far as the desire for knowledge goes you are perfectly correct, but I can not truthfully assert that I am a "leader" of even a few, or that I have attained any "prominence" among my friends. My idea on this subject has been the reverse, but perhaps you are right after all. Many thanks for your kindness, nevertheless.

An article in your most valuable paper of July 2d, taken from the Troy (N. Y.) Northern Budget of May 31, 1814, in regard to a wonderful "somnoliquist," recalls to my husband's mind a parallel case, which occurred or developed about three miles from his old home near Tippecanoe, Harrison Co., Ohio, some time between the

years 1842 and 1847. He can not recollect the exact year.

Mrs. Nancy Birney was a farmer's wife of ordinary intelligence and education—a rather delicate and frail woman, with nothing in her appearance or manners to indicate the possession of any extraordinary powers or abilities. One day her husband, returning from the barn, found her sitting in a chair apparently asleep, but delivering a most profound exhortation. He endeavored to arouse her, but to no avail. The sermon went on to a finish. Finding he could not arouse her, he sat down beside her and awaited results. When the sermon was finished she heaved a deep sigh and became perfectly inanimate for some little time, when she began to revive, and soon was her normal self. After this at irregular intervals she went into a trance and preached. Some times her husband would be awakened in the middle of the night to find his wife sitting up in bed preaching. This state continued for a year or eighteen months, when she settled down to every alternate Sabbath at 11 o'clock without fail. This event was always preceded by a severe headache on Saturday afternoon, which continued until Sunday about 10 o'clock, when she became unconscious, and so remained until 11 o'clock, when she would raise to a sitting posture and begin her sermon.

This she continued up to the time of her death, which occurred about 1869 or 1870, as near as we can learn. During all these years she missed but one alternate Sabbath. It was generally supposed she would die in one of her trances, but her death was natural and peaceful. In some of her sermons she advocated the Universalist doctrine of salvation for all, notwithstanding she was an orthodox Presbyterian. Her continual fear being that she would advance some theory contrary to her normal belief while in the trance condition.

Some noted scientists and doctors came to test the genuineness of her abnormal condition. These ran needles into her flesh, and burned her with fire, to all of which cruelties she paid no more attention than if she were stone. Her husband finally became angry at their cruelty and refused to let any more tests be made. A few of her sermons were printed in the Cadiz Republican, but quite imperfect and changed from the original, which teemed with argument, logic and eloquence. Her gestures were perfect and her language far above the ordinary.

My husband went quite often to hear her in preference to other preachers (being always a free thinker) up to the time of his leaving for the west in 1859. He regrets very much that all of her sermons were not taken down in full and preserved.

These are the main features in the case, as near as he can remember them. The dates may not be absolutely correct, but as the Birneys still live in the vicinity of Tippecanoe, and as some of the older residents will remember all about "Mrs. Birney's strange freak," as it was called, the case can easily be verified.

Professor J. S. Loveland in his "Essay on Mediumship" declares that there is no such thing as absolute control or trance, but I think this case proves that there is such a thing as absolute spirit control. We know that Mrs. Birney fought against the control and that she very much disliked it, believing it to be wrong, but her choice in the matter was not consulted at all. Respectfully submitted,

THOMAS and ANNIE S. RICHEY, Elizabethtown, N. M.

—Read the Light of Truth.

OUR SERMON—THE SCIENCE OF CHARITY.

In countries or sections where temperance or lust is rampant or rules the people—even the purer minded ones among them—regard it as natural or as an incurable effect, and consequently lenient in their legislation or criticism against it. On the other hand, such may be unselfish, have a high sense of honor, be just and kind hearted or hospitable. In countries or sections where selfishness or prejudice rules, the same leniency obtains against this evil, while such people often have temperance or physical purity as their crowning virtue. Now both may feel the bad effects of each others' dominant evil and not see their own, and both denounce each other as unspiritual or immoral people. This is due to a lack of self-knowledge. Uncharity begins where we denounce the evil in others without caring for our own.

Jesus taught that uncharity was wrong, and gave no other reason therefor than that it was unspiritual or ungodly. Now, the spiritual science teaches that thoughts are things—that a bad or ungodly thought can injure ones health, by affecting his sleep, his peace of mind and even vitiate his blood. Thus uncharity begins to assume a scientific aspect, and charity is not only a moral principle but a scientific one, and should be treated as a science.

Self-study goes hand in hand with charity in this form, for it is take and give. He who studies his own nature soon begins to note effects of others' thoughts on him. If he learns that an evil thought makes him ill he also infers that an unspiritual thought projected from his battery has the same effect on others. He may or he may not desist. But if he does not, he will also discover that he reaps what he sows—that an unkind thought against another awakens in that person a reciprocal feeling, and he gets it back sooner or later.

Now, this is the kind of thought combats that exist between the sensual and the selfish at all times where they live together—and there is no community without them. Each thinks the other beneath him because of his evil, and neither regards his portion of the ungodly in his system as wrong because others have it. Only what he hasn't got is evil.

Let each sweep before his own door, study charity as a science, and forgiveness would become a leading virtue among mankind—one needed more than any other at present, and one that will lead to unity in every department of life.

LOVE.

Love in its general sense stands for charity, benevolence, conscientiousness, kindly feelings, amiability, politeness, deference, honesty, truthfulness, justice, reciprocity, generosity, liberality, tolerance, and what is implied in the Golden Rule generally. What is antithetical to this is selfish and is what we are all fighting against. Man is a combine of mind and matter—spiritual and material, or human and animal impulses. His happiness depends on his victory of the former over the latter, for in it is embraced health—of the body in this life and of the spirit in the life to come—for love is to the spirit what pure air and sunshine are to the body. Love rounds it out, making it vigorous and discerning to truth, while selfishness deforms it and makes it dull and inert according to the force of the indulgence. Love is spirit or God, and its exercise makes man an image of his creator—an individualized God.

Mediums a

DR.

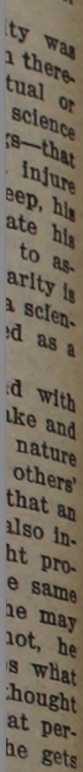
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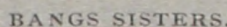
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A black and white portrait of a woman with dark, curly hair, wearing a dark, high-collared dress with a large bow at the neck. She is looking slightly to the left. The portrait is mounted on a light-colored card.

and which live on from inferior to superior." "The study of the causes of poverty," says Professor Marshall, "is the study of the causes of the degradation of a large part of mankind." Notwithstanding that many of the poor lead less incomplete lives than many who have wealth, "for all that," he declares, "their poverty is a great and almost unmixed evil to them." "What are the results of your observations and investigations?" I asked of an ardent rescue worker, who has spent five years in dealing with what we are pleased to call "fallen girls," and who began his work without the slightest hint of the existence of an economic problem. "Do you see that great department store?" he asked in reply. "The system there embodied is the cause. In that department store, three thousand girls are employed at an average weekly wage of three and one-half dollars. Upon that wage they are expected to live, and appear neatly dressed in their places of work. At best their life is one of hopeless, rayless poverty. The evil we seek to remedy comes almost as a matter of course. This store is but an instance of a whole system of things that drags down thousands where individual effort can lift up one. There is no remedy but a changed economic system." The experience and testimony of a rescue worker applies to the whole range of moral evils which we point out as causes, when they are in reality effects. Perhaps half a million people will sit down in the saloons of Chicago tonight; not to get drunk or even to drink, for vast numbers of them do not drink at all, but because the saloon is the only social shrine, the only municipal drawing-room, in which the greater number of citizens can get together as human beings, and "shake their hearts out" to each other, as the Germans say. In this sense, the saloon fulfills a public and profoundly religious function, which the church and municipal system have alike failed to offer; it is the only social refuge which gives warmth and color, relief and fellowship, to millions of toilers. The drunkenness and crime which follow are the direct fruits of the social system. In her last years Miss Willard declared poverty to be the cause of drunkenness rather than drunkenness the cause of poverty. We privileged classes are wickedly insensible to the fact that, to the majority of human beings in what we call Christendom, the sensations of drink and sexuality are the only experiences which make life interesting; the only things that give anticipation and romance to life; the only sacraments of human fellowship, save the common misery and poverty.

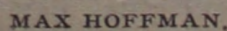
—If you want to know what Spiritualism is in brief, get the Light of Truth Library books. They constitute an encyclopedia of spiritual information not obtainable otherwise for so little money.



From the Gospel According to Egoism.

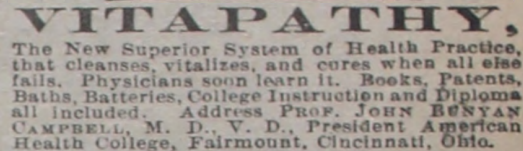
The Hartley family came to Cleveland two years ago from England. The first six months the father succeeded in securing work, but after that could get nothing to do. Gradually the household goods were sold and credit exhausted. Being too proud to ask for assistance they suffered the pangs of hunger in silence until the death of their eldest child. The physician both say the child died from lack of food called in by friends and the coroner

More stupid blunders are due to conceit than to genuine ignorance. The belief that we know something creates a desire to manifest it, while real knowledge seems to be coupled with diplomacy in dispensing it. Successful advance depends on a certainty of being right. Acknowledging one's ignorance is the first step toward this success.



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The following camps are still on, and close as follows: Casadaga—closing Aug. 28; Onset—Sept. 4; Lake Pleasant—Aug. 28; Madison, Me.—Sept. 11; Maple Dell—Aug. 22; Liberal, Mo.—Sept. 4; Ashley—Sept. 11; Chesterfield—Aug. 21; Haslet Park—Aug. 29; Clinton—Aug. 28; Delphos, Kan.—Aug. 29; Camp Progress—Sept. 25; Queen City—Aug. 28; Verona, Me.—Aug. 22; Grand Ledge—Aug. 28; Vicksburg, Mich.—Aug. 28; Island Lake—Aug. 31; Lake Brady—Sept. 4; Marshalltown, Ia.—Sept. 18; Escondido, Cal.—Aug. 28; Niantic, Conn.—Aug. 28, and Temple Heights, Me., closing tomorrow, Aug. 21.

Of the campmeeting at New Era, Oregon, the Portland Oregonian says: The Spiritualists' campmeeting at New Era has been in session for the past four weeks and closed today. The attendance has been good from the beginning, and many campers are on the grounds. There was an unusually large attendance today, many people being present from Portland and Oregon City. Among the speakers were Charles J. Anderson of California and Mrs. Loe F. Prior from Atlanta, Ga., and a former resident of Oregon City, George Lazelle of this city, is president of the campmeeting association, and states that the gathering has been of unusual interest this year.

The third annual encampment of the Central New York Spiritualist association opened their meetings on their new grounds at Freeville, N. Y., on July 30th. E. J. Boutelle of Binghamton, N. Y., gave the opening address, and Mrs. M. Theresa Allen of Springfield, Mo., followed the address with platform tests. The audience was small but enthusiastic. On Sunday, July 31st, the speakers and mediums met fine audiences at the large auditorium tent. E. J. Boutelle gave the morning lecture and Mrs. C. M. N. Lincoln of Buffalo, N. Y., gave the lecture for the afternoon. Both morning and afternoon lectures were followed with platform tests by Mrs. Allen. The evening meetings consisted of short addresses from all the speakers. Mrs. S. Augusta Armstrong of Buffalo, N. Y., the very efficient chairman of the association, presided at all the meetings. Prof. H. N. Grant and wife of Buffalo, N. Y., have charge of the musical exercises during the entire camp. Too much can not be said of these musicians and the superior quality of their music, especially for campmeeting purposes.—Corr.

The work at Camp Chesterfield, Indiana, is still progressing. Sister Hill of Illinois and Brother Willard J. Hull of Columbus, O., are with us since the 6th inst. Both are earnest workers in the cause. Sister Hill's subject for discussion is uniformly the problem of life. She handles the subject well in her one peculiar style. Brother Hull deals more with the higher, finer forces of nature. Sunday was a banner day. It eclipsed all previous gatherings. Five thousand people were on the ground. Three bands enlivened the occasion with their music. In the afternoon Brother Hull both astounded and interested the large audience with a lecture on Psychometry as the Science of the Soul Measurement. He closed his course of lectures here with "Ships that Pass in the Fog." A good work is being done through the agency of mediumship by way of trumpet speaking, independent writing and materialization. The central figure in the last named phase is Mother Colby Luther, who frequently makes her appearance at Mrs. Mendenhall's seances, fully identified, and gives verbal instruction regarding the general interests of the association in diction peculiarly her own.—Dr. J. H. Mendenhall.

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From Sam Filomen, a correspondent at Summerland Beach, we learn that the past session was the "most harmonious with the greatest attendance" of any meeting ever held on these camp grounds. Also that Mrs. Carrie Weatherford commanded the "greatest attention to her utterances, giving tests after the lecture which were considered marvellous, and by some miraculous." She holds meetings every Tuesday, Thursday and Saturday.

The fall term of Belvidere Seminary will begin Sept. 21. Location healthful and beautiful. No illness in the school for the past two years. Pupils have made excellent progress in their studies, and in the art of self-government. Terms moderate. For circulars address the principal, Belle Bush. References—Mrs. Loe F. Prior, Atlanta, Ga.; Mrs. W. P. Williams, Salem, Ore.; Joseph H. Wilson, Esq., Belvidere, N. J.; Mrs. J. C. Jackson, Chicago, Ill.; Catherine J. Musson, Philadelphia, Pa.; Dr. Arthur B. Ewell, 312 West 14th street, New York city; Editors of all spiritual papers.

The following camps are still on, and close as follows: Casadaga—closing Aug. 28; Onset—Sept. 4; Lake Pleasant—Aug. 28; Madison, Me.—Sept. 11; Maple Dell—Aug. 22; Liberal, Mo.—Sept. 4; Ashley—Sept. 11; Chesterfield—Aug. 21; Haslet Park—Aug. 29; Clinton—Aug. 28; Delphos, Kan.—Aug. 29; Camp Progress—Sept. 25; Queen City—Aug. 28; Verona, Me.—Aug. 22; Grand Ledge—Aug. 28; Vicksburg, Mich.—Aug. 28; Island Lake—Aug. 31; Lake Brady—Sept. 4; Marshalltown, Ia.—Sept. 18; Escondido, Cal.—Aug. 28; Niantic, Conn.—Aug. 28, and Temple Heights, Me., closing tomorrow, Aug. 21.

Of the campmeeting at New Era, Oregon, the Portland Oregonian says: The Spiritualists' campmeeting at New Era has been in session for the past four weeks and closed today. The attendance has been good from the beginning, and many campers are on the grounds. There was an unusually large attendance today, many people being present from Portland and Oregon City. Among the speakers were Charles J. Anderson of California and Mrs. Loe F. Prior from Atlanta, Ga., and a former resident of Oregon City, George Lazelle of this city, is president of the campmeeting association, and states that the gathering has been of unusual interest this year.

The third annual encampment of the Central New York Spiritualist association opened their meetings on their new grounds at Freeville, N. Y., on July 30th. E. J. Boutelle of Binghamton, N. Y., gave the opening address, and Mrs. M. Theresa Allen of Springfield, Mo., followed the address with platform tests. The audience was small but enthusiastic. On Sunday, July 31st, the speakers and mediums met fine audiences at the large auditorium tent. E. J. Boutelle gave the morning lecture and Mrs. C. M. N. Lincoln of Buffalo, N. Y., gave the lecture for the afternoon. Both morning and afternoon lectures were followed with platform tests by Mrs. Allen. The evening meetings consisted of short addresses from all the speakers. Mrs. S. Augusta Armstrong of Buffalo, N. Y., the very efficient chairman of the association, presided at all the meetings. Prof. H. N. Grant and wife of Buffalo, N. Y., have charge of the musical exercises during the entire camp. Too much can not be said of these musicians and the superior quality of their music, especially for campmeeting purposes.—Corr.

The work at Camp Chesterfield, Indiana, is still progressing. Sister Hill of Illinois and Brother Willard J. Hull of Columbus, O., are with us since the 6th inst. Both are earnest workers in the cause. Sister Hill's subject for discussion is uniformly the problem of life. She handles the subject well in her one peculiar style. Brother Hull deals more with the higher, finer forces of nature. Sunday was a banner day. It eclipsed all previous gatherings. Five thousand people were on the ground. Three bands enlivened the occasion with their music. In the afternoon Brother Hull both astounded and interested the large audience with a lecture on Psychometry as the Science of the Soul Measurement. He closed his course of lectures here with "Ships that Pass in the Fog." A good work is being done through the agency of mediumship by way of trumpet speaking, independent writing and materialization. The central figure in the last named phase is Mother Colby Luther, who frequently makes her appearance at Mrs. Mendenhall's seances, fully identified, and gives verbal instruction regarding the general interests of the association in diction peculiarly her own.—Dr. J. H. Mendenhall.

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JEALOUSY.

All men are subject to inspiration—truth acting on or through the brain from the mental or psychic atmosphere. Jealousy is the truth perverted by a discordant soul condition—selfishness. Knowing the truth and enacting it are two different things. We may sense injustice in a person, or know that he is selfish—has undeserved share of everything. Instead of looking at it calmly and awaiting the proper thing to say or do to rectify it, we want to resent it by condemning the man. It is that emotion or feeling that prevents us from receiving the inspiration—the truth—concerning it, and the injustice remains intact. Jealousy can not combat selfishness. It is impotent. We must control this sensation and feel charitable instead. This admits the truth and either shows us the way to obtain our legitimate share of it or at least how to justify it for the benefit of deserving ones.

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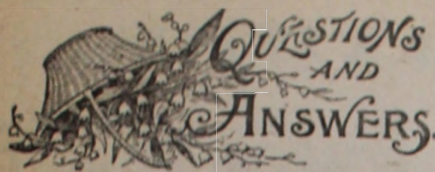
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Answer.—To the first question, yes, if the mortals have the tendency to that to which they are being incited. If not, they will not perceive or sense the temptation. But temptation is often needed to down an evil tendency. If it simply remains dormant it may crop out in old age when there is no power left to resist it, or it may breed disease or follow the spirit in the next life. In the former it may prevent soul development by cutting off life too soon. In the latter it will create misery in spirit, for every passion not overcome is to a spirit what a festering sore is to a mortal—painful and distressing, aggravating and discouraging, robbing the spirit of peace and happiness according to the nature of the passion. Sensual passion, like intemperance, gluttony or lust, keeps a spirit constantly disturbed, restless or discontent; while a selfish passion like jealousy, hatred or prejudice, avarice or greed, keeps it gloomy, dismal or oppressed—as if in want of breath. Now, men and women are born with certain animal desires or tendencies, tastes or notions; needs or wants. But education or mental activity allays the sensual to within the bare needs of life, while justice or kindness allays or neutralizes the selfish passions. Man has the divinity as well as the animal in him. If he will not study, but is ever seeking the pleasures of life—indulging his senses or hunting phenomena—he keeps the sensual alive, and will be a very tired spirit—discontent according to special feature indulged. So if he will not forgive, be kind or generous, he will make a gloomy spirit as above stated. But if he exercises his divinity to combat the lower desires and inclinations he will become wise and happy—have peace and companionship according to his wishes. Of course, some inherit stronger passions than others, or the vices more active than others. But the stronger the desire for one direction, the stronger the divinity prompts for an opposite. Thus the worst men are sometimes the best when their evil passions are under control, or after they have reformed. Small souls have but little passion and thus have but little powers for doing good, even if they try. The best reformer is he who is in daily combat with himself—fighting the devil within or the evil passions that manifest. For he is strong in an opposite direction and can influence others for reform or good when in the spirit to do so.

Question.—What is the cause of the failures that frequently occur in Spiritualists' ventures—individually and collectively—taking in consideration that they are aided by spirit power?—S. G. Ammon.

Answer.—Failures are due to discord in the fundamentals—individually when self-aggrandizement plays a part; collectively when jealousy blocks the wheels of others. Of course one is often the cause of the other. Where the first did not exist the other would not be aroused—if but secretly felt. Jealousy is nature's prohibition

sensed, but perverted by selfishness or prejudice. This gives rise to opposition. If people listened more to the voice of nature—intuition—and exercised that faculty in conjunction with their undertakings, they would act wiser in all things or deter acting according to the impulse given—the warning that nature gives by virtue of a self-acting law to that effect. But ambition darkens man's intuitive qualities and he is punished accordingly—thus learning by experience. The jealous individual is punished likewise in being ostracised finally as an unwelcome factor in organization or where harmony is needed. Harmony means the curbing of the animal nature when it concerns spiritual things. Pride and selfishness—manifested as worldly ambition and jealousy—are the two factors in human affairs which lead to disaster, disappointment and disintegration generally. Modesty and charity—deference and co-operation—generate a force center for spirit action, and consequently success. Self-aggrandizement is selfish and narrow—unmanly and contemptible in many respects. It betokens narrowness of soul, and such a field is not an attractive one for higher spirits. Jealousy is of like temper or caliber, and attracts its similitudes. In neither case are they potent or wise, and are more apt to lead astray than on to success. When both of these evils are trodden under foot, everything undertaken by Spiritualists will prove successful. In the meantime experience must teach them how, if they will not obey intuitively.

Question.—What is a lie in the eyes of love, charity and truth? Can we be justified in spirit for swearing falsely to save another from want or suffering?—A. G. Hogue.

Answer.—A lie is to tell an untruth for the purpose of injuring another—a deception in any form that has a selfish or speculative motive in view. In the first instance it embraces the effects of jealousy, malice, self-righteousness and animosity generally. In the second it partakes of the swindle—either for self or others. Recommending a friend beyond his deserts to give him prestige or to protect him from punishment may be justified by the motive, if it is not selfish, or speculative for a future like emergency. But mutual favors in this respect is a lie in one of its best roles, though there is a sacrifice in cases that is ever excuseable and where the love or sympathy more than neutralizes the lie in it. This, however, must be governed by conscience and reason—especially if the punishment is showing itself to be a greater crime than the crime for which the victim is held. In such case greater evils are being averted by smaller ones, and one feels that he is sacrificing himself for principle. It is the good or bad intention that affects the actor; and honesty of purpose is the all in all of every act.

Question.—Do our friends in spirit life remember us, and are they always near us? Is spirit photography a fraud?—John Stabler.

Answer.—Yes, they are always near you, and can make themselves known if you develop as a medium or be with a medium who can come into accord with them. No, spirit photography is not a fraud, but there are so-called spirit photographers who imitate the genuine. To distinguish the true from the false, read the Spiritual papers regularly and keep posted on such matters. When investigators are deceived it is because they are ungenerous towards their papers—a just punishment.

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Friends of America: While it will be hardly credited that it is I who speaks, yet I trust sufficient faith will be induced to read it that I may get some relief from the effects of my mistake of recent date. I had a momentary ill will towards my old friends—for I now know that they honored me, and I was ungrateful in return—and wished them a lesson taught by the war. But I now, too, see that I was wrong, for the Americans are noblemen far beyond many who claim that title by worldly documents, and they deserve unlimited victory. I am sorry I knew no better, but as I hope to be forgiven I shall cast my influence in their behalf from now on and as long as they are governed by such noble principles.—BISMARCK.

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INSPIRATION.

Life with all its changes finds for us many a pleasant moment. We all must love, we all must hate, we all must smile, we all must weep, we all must pass beyond, and still how sweet is life. As the echoing of the beautiful voices of children singing a sweet refrain comes my inspiration, and moves my hand to write. How beautiful is inspiration! When one is able to draw the finer forces to our aid, the "Beautiful Beyond."

It has not been so very long since I thought this impossible. Now nothing is impossible. One must be educated spiritually, just as well as physically. Our spiritual life may commence while we are still in the mortal if we will only allow ourselves to become spiritual. Even the tiniest flowers in their silent beauty speak to us of God—of love.

I remember some of my first spiritual lessons. They would come just as I would close my eyes on a weary day, beautiful lines for thought, and some of them would make such a deep impression on me that I would find myself perhaps the next day scribbling them down—sometimes on a card, some times on a slip of paper I could not forget—so like the clouds as they gradually uncover the clear blue sky, I knew I was really being educated in the spirit, and you can not imagine how happy I was. There is one thing I can not altogether solve, and that is, I can not speak that which the brain dictates, although I can write it. I write discourses on almost any subject, but find it impossible to utter a word. This, they tell me, will come in time, which I assure you can not come too soon. Why? Simply this: Spiritualists will and must get into arguments (women, at any rate, and I am a woman), and how is she going to defend herself without her tongue? Very often I will say I will write you on the subject, but this does not always do, so I must wait with all patience for my last development, which I know will surely come.

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QUESTIONS FOR THE HOUR.

I wonder not that the heavens weep
Looking down on the scenes of war,
Where human beings are full of wrath
And behold no Bethlehem star.
Forgetting the teachings of him who came
As many millions say,
To save mankind from sin and wrong,
And teach them a better way.

Was it true he came as the Prince of Peace?

Was it true he said learn war no more
And beat your swords to pruning hooks,
And welcome the angel at your door?
Did he say forgive your enemies,
As you would be forgiven?
Did He call the children in his love,
"For of such is the Kingdom of Heaven?"

Did He tell them to turn the other cheek
When an enemy would smite,
And resent no cruel injury,
That would your pleasures blight?
Did He tell them, judge not lest ye be judged.

For others will so judge you,
And the mite ye measure unto them,
Will come back as poisoned dew?

If Christ taught peace, good will to all,
Where are his followers found?
How shall we know them as they pass?
How learn their faith profound?
'Tis by their works, He once hath said
That we should know His own.
The poor we have always with us,
The weary, sick and lone.

The sinner who has gone astray
He bids "Go! Sin no more!"
He had no condemnation then,
But stood at Mercy's door.
Even on the awful cross He said
"Forgive! They know not what they do!"

And with His last expiring breath
Proved His grand nature true.

Now churches over all the land
Are standing in His name,
And fashion's flaunting show appears
Within their walls the same.
He had no church—not e'en a home;
No place to lay his head;
The birds have nests; the foxes holes,
But I've no place, He said.

Away with false pretensions then
And join the bloody war;
And tax your churches to pay war bills
And forget the Bethlehem star
Until you practice the golden rule
And help your suffering kind
Don't talk religion or Christ or Love,
Nor promise sweet peace of mind.

The Kingdom of Heaven can never come
Nor peace in her glory reign
Until true education can elevate
Such people as live in Spain.
And heaven knows, we need as well
The true education here,
Until we live as a brotherhood
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—Here we are again!

—Hope you have enjoyed the last paper.

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—Reader.—We do not know what has become of Mrs. Neumeister since her write-up in the news journals.

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—Christians prove their faith in what they profess by promptly responding to appeals made by their societies, newspapers and building funds. Does the tardiness with which spiritualists respond prove their lack of faith? Or is it only a little inconsistency in relation to their preaching of love, generosity, charity, benevolence, etc?

—"Refused" is the ominous word occasionally returned with a sample copy sent out in good faith. It touches us with sorrow when we sense a feeling of prejudice accompanying it, and we wonder how such souls can keep up their vibration in harmony with spiritual nature. The music of the spheres can not be for such as these—unless, as our funny editor says, they bring their own instruments.

—J. D. B.—It is difficult to give any definite information on undeveloped mediumship. Simply follow your impressions or inclinations that create a bubble of happiness in you. The reverse or doubt means to desist or wait. Musical mediumship is best developed by attending seances and offering your services free, in return for which you will obtain a better phase of mediumship than that purchased with magnetically-soiled money.

—Those who have abjured Spiritualism because it is no more profitable to them are its enemies; and mediums or speakers who hold with that class are no better—are inconsistent to their profession; and inconsistency is deception, thus fraudulent—an adjective born of fraud. Keep posted

on such by watching the Light of Truth news columns. The omission of names is sometimes equivalent to classing them as enemies.

—To those who only see an occasional copy of the Light of Truth we would say that among its weekly contributors may be found in turn B. F. Underwood, Giles B. Stebbins, Moses Hall, Lyman C. Howe, Charles Dawbarn, Prof. J. S. Loveland, Sara A. Underwood, Rev. A. J. Weaver, Ada Vinton Town, Dr. J. M. Peebles, Dr. Willis, John Rutherford, Quester Vitae, Dr. J. R. Buchanan and Miss Lillian Whiting—the best in the realm. And only one dollar a year for such a paper. Who wants it? Send us your name and address.

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